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Keep Christmas a Miracle!

BELIEF in St. Nicholas is belief in magic.
If he be real, then all is possible:
Perhaps this time he will bring a bicycle or doll house —
Some glamorous gift one's family cannot afford;
The waiting and the expectancy are almost unbearable.

When a child learns that there is no Santa Claus —
No magical figure driving reindeer through the clouds —
Christmas is never quite the same again,
For its link to the supernatural is no longer there.

BUT an other-worldly glory may again be brought
To the gracious Christmas season
By parents and teachers who know the Christ:
The Incarnation is our literal bond with heaven.
In Jesus, the Divine broke through into human life
And man could see God face to face.
We too can see him with our inner vision,
Share in his redemptive power, and live the life abundant
Where Christ is born again each day.

L. W.

Harold M. Lambert

Holy day or holiday?

A meditation for the Christmas season

By Paul G. Macy

"The time draws near the birth of Christ."

WE ARE GETTING READY for Christmas again. Sweet carols fill the air—not only in church and home but in emporiums of profit that count on the "Christmas spirit" to do six months' business in one, and for which imported choirs are just one more feature to build sales. Even loudspeakers blare forth from pole to pole (in this case telephone or electric light poles) the angel song of "peace on earth, good will to men."

Will it be holiday or Holy Day? (This question is for Christians—those who *dare* call themselves by the Name that is above every name.) Are they getting ready, the world over, to receive the Child of Bethlehem by letting his Spirit have rebirth?

There has been too much holiday—not enough Holy Day. One feels with the poet when in despair he bowed his head and cried, "There is no peace on earth—

> "For hate is strong and mocks the song
> Of Peace on earth, Goodwill to men."

Longfellow wrote that in the last century. In this one, after World War I, Thomas Hardy wrote some "Winter Words" and among them this couplet—

> "After two thousand years of mass
> We've got as far as poison gas!"

That was twenty years ago. He did not foresee Hiroshima and Nagasaki. Perhaps, if he had, he might have added another couplet—

> "A score more years of the Christian mission
> And men kill faster by atomic fission!"

WHY BRING THAT UP? That's a jarring note in a joyful season. Oh, but I can't help it! Whenever I hear that angel song my mind darts to the fact that we are still producing atom bombs and even more terrible weapons, knowing that if we use them they will blast the babies of Josephs and Marys and Johns and Marthas—yes, to the fact that babies even now are born without the luxury of a manger-bed and die ere long at the shrivelled breasts of starving mothers.

Would a Holy Day celebration of Christmas in the homes of more "Christians" make any difference? What do you think? Is His "arm shortened that it cannot save?" Is it no longer true that "with God all things are possible"—that all things which *ought* to be *can* be?

Back in 1925, at Stockholm, Sweden, a prophetic Christian leader, the sainted Bishop Charles Brent, made a report to the World Conference on behalf of a Commission on International Relations, of which he was Chairman. Then he said that if the Christian Church took seriously its responsibility in the matter it could rid the world of war in one generation, and he added: "I may be a fool in this, but, if so, I am God's fool." I believe it! The Church, the Christians in the Church, have the power to transform the angel song from a wistful yearning hope into a shining reality!

THAT WILL MEAN a rebirth that begins with the humble, teachable spirit of a child and grows into a love that knows no frontiers and never faileth! Praise God, the process of a rebirth in the Church *has* started. Sainted pioneers have shown the way. They have demonstrated the power that comes when they become so reborn of the Spirit that they know themselves to be "kindred in Christ," members of the corporate body that is "knit together" by ties that no earthly power can break.

This rebirth is symbolized in the ecumenical movement. Indeed, the great home festival of Christmas becomes a true Holy Day as Christians celebrate it in the consciousness of membership in the "household of God that knows no barriers of race, nation, social status, ecclesiastical connection or creed." As Christians have come to know in these fateful days that they are "many members but one body" and that "when one member suffers, all the members suffer with it" the star of hope that once shone so brightly o'er Bethlehem's plains again becomes the shining ray that illumines the "future's broadening way."

So, "though hate is strong and mocks the song," let us sing it, not alone in our homes and our churches as members of little congenial groups, but as members of the Eternal Home—the whole household of God—that has no bounds of space or time because it is a fellowship of love which knows no frontiers and which never faileth. Then Christmas will be Holy Day.

> "O Holy Child of Bethlehem, descend to us, we pray.
> Cast out our sin and enter in, be born in us today."

—Feuerstein

The way people learn

A running account, in so far as space permits, of the actual development of a course of study in a junior high department, indicating the operation of various psychological principles.

By Louise B. Griffiths*

STACCATO STRAINS OF CONVERSATION swelled as the seventeen members of the junior high class gathered for the first session of the fall quarter, 1945. They had much to talk about as they exchanged vacation experiences and voiced opinions on public school events. For the first five minutes or so the teacher and her assistant did more listening than talking. *They had learned to value such informal, natural conversation as a means of picking up clues as to the needs and interests of the students.*

The junior high room also contributed to the naturalness of the group. The boys and girls had helped to furnish and arrange it, and it looked more like a living room than a formal class room. There were a sofa, several easy chairs, two hassocks, lots of pillows as well as a supply of folding chairs. There was a record player that helped to make up for lack of a piano. A small book case shelved a class library, and a library table supported a number of magazines. Another table was used as a part of the worship center, and there were several folding tables besides. The teachers had carefully guided the conversion of a fair sized, colorless church school room into this cozy setting because they wanted the classroom to be a *living room* in every sense of the term. They wanted the boys and girls really to *live* in it because they believed that *persons learn only by living.* A natural, friendly room, capable of putting junior highs at ease, encouraged real, everyday action rather than "Sunday" or "church" manners. At the same time, as the group worked to decorate and arrange the room, they developed genuine respect for the church and cultivated good church manners!

ON THE FIRST SUNDAY the seventh-graders who were just entering the junior high class had to be introduced to the group. There were five of them, as compared with the twelve eighth and ninth graders. This problem was easily solved by guiding the conversation into reminiscences of things done during the past year. It was then natural to go on with future class plans and projects.

Toward the end of the preceding spring, junior high teachers and the sixth grade teacher had met to consider courses of study for the following year. They began with a careful survey of the needs, problems, interests and abilities of each boy and girl as well as over-all needs and interests of the group. *They knew that when a course of study is based upon vital needs of students it is quite likely to command the group's enthusiasm.* All agreed that remarks and behavior of the junior highs toward the end of the preceding term indicated need for opportunity to work out personal problems, for help in meeting problems created by the war, for awareness of probable post war conditions in the nation and in the world, and for understanding of and commitment to the Christian way of living in all relationships. After consideration of various materials it was agreed that a small text book called *Living Together in Today's World* would be used as a guide when the fall quarter opened.

At the first class session there was reference to the atomic bomb, the lifting of gas rationing and other current issues. It was quite natural, therefore, for the teacher to introduce the new course. She referred briefly to some of the big problems being faced in the nation and world, and helped the group to sense the importance of finding the way to live peaceably with all people and nations. She was very careful to bring about this sense of the importance of the study, for she knew that *boys and girls work hard and well at tasks which they consider important.* Then she guided the group to list a few "things we shall need to find out if we are to learn to live together in today's world." This was done as one means of getting boys and girls to help set up objectives, since *students learn more readily when working toward recognized goals.*

The next step in the class session also caused the boys and girls to formulate objectives. The teacher asked: "What do you think we might do to learn these things (just listed)? What projects or activities could we undertake?" After a brief discussion, sheets of paper were passed out and students were asked to indicate their suggestions for three kinds of activities: (1) learning (or educational) activities; (2) service projects; (3) social events. (These three kinds of activities were included because *the teachers saw each student's life as a whole* and attempted throughout their teaching, *to get responses of the whole person*—not just a child's mind or external behavior or Sunday manner.) A steering committee was then appointed to report on these suggestions the following Sunday. To close the session, the teacher told the legend, "How Orchestras Began," which stressed the value of cooperation.

The committee found that a majority wanted to have a class newspaper and to write letters to scientists and world leaders for opinions on the atomic bomb and the United Nations. Quite a few wanted to build a Christmas diorama. Almost all wanted to make toys and to collect clothing for overseas relief, and everybody wanted a hayride. The committee decided to suggest all these activities to the class. They also helped to prepare a worship service to close the next class session.

After the committee had left, the teacher's mind continued to consider the junior highs and their plans. She realized that the newspaper and the letter writing were both rather intellectual activities, and she wondered how Henry, a seventh grader with an I. Q. of 90, would respond and work with older boys and girls who had I. Q's as high as 128 and 132. She thought also of Dora May and

* Writer of intermediate religious education materials. Alton, Illinois.

Frances who had been in the class the year before and had found it hard to keep up with the rest of the junior highs. She knew that modern educational psychology advised that persons with different abilities be kept in the same group and allowed to contribute in different ways. *Mental ability is only one of a number of valuable assets.* The world needs skillful hands, strong muscles, swift feet as well as keen minds. Furthermore, the teacher knew that *great harm often resulted from placing primary value on mental ability (which a person had inherited and had done nothing to possess) rather than upon the use of one's mental ability. This causes some persons with brilliant minds to become conceited, and some with slower minds to overwork or become emotionally upset.* So the teacher determined to find ways to help Henry and Dora May and Frances to contribute along with the rest. In fact, *all* the boys and girls must be helped to contribute, for *by making contributions to the common good people grow in ability, in knowledge, in Christian character;* and *by participating in group enterprises they learn to live democratically, peaceably and as Christians.*

ON THE NEXT SUNDAY the teacher noticed that Henry had nothing to say and sat alone, while Frances and Dora May talked only to each other. A newspaper clipping brought by one of the older girls was helpful in getting discussion started. The clipping was about the atomic bomb. An older boy remarked that the newspapers were full of articles about the bomb and about the United Nations and peace. He suggested that the class have a bulletin board for the posting of clippings. Another boy rather facetiously remarked, "*If* we had a bulletin board." Then Henry suddenly came to life. "I could make one," he offered. "We live over a store and I could get crating lumber for nothing." Thus the class was in session almost without knowing it.

The steering committee made its report and everyone seemed pleased, although they insisted that the bulletin board be added to the list of activities. One of the girls suggested that Henry be put in charge of the bulletin board. Committees were formed to work on the other projects. The class seemed eager to get to work immediately and the teacher knew that it was *important to help a group feel a sense of accomplishment each session,* so she discarded her session plan and instead let the group plan a name contest for their newspaper. One of the girls wrote an announcement of the contest and two boys went to work at the mimeographing while the steering committee conducted the closing worship service. The boys worked so quietly in one corner of the room that the service was not disturbed and in fact was appreciated by the mimeographers as well as the rest. As the class left, each member carried with him to church a handful of dodgers "just off the press," and after church gave them to the congregation.

NOW LET'S LOOK IN on the group five or six weeks later. The hour is early, but several are present. Henry is tacking a clipping on the crowded bulletin board. Agnes and her best friend arrive, Agnes bringing the assignment sheet for the next issue of the newspaper. Eleanor bursts into the room waving a letter: "See what I got! A simply swell letter from the Ambassador from Chile!" All gather around to hear her read it. "Let's write some more!" says one, and several get out stationery and proceed to do so. Agnes rounds up the staff and they gather around a table while she informs them of her plans. When starting time arrives, all are at work: some sorting shoes and clothing for relief; some putting finishing touches on toys; some writing letters, some considering the newspaper. The teacher and assistant circulate among the groups guiding work and conversation. They find great opportunities for informal teaching, for boys and girls can think and discuss quite well as they do manual work.

The letter writing group gets into a rather heated discussion of the A-bomb, and other groups listen. It is easy for the teacher to suggest that all come together for assembly and discussion. Reports of committees follow, last of which is Agnes' announcement concerning the next issue of the paper. Her report, however, is a bit upsetting. She repeatedly says, "I want you, Eleanor, to do so-and-so; I want you, Dave, to do thus and so." After several such statements, one of the girls dares to say, "What do you mean, *you* want us to? It's *our* paper." "But I'm the editor," Agnes replies defensively. "Yeah, but you don't have to be a dictator," says a boy. "We're supposed to be practicing democracy."

The teacher then guides a review of the meanings of Christianity and democracy discussed earlier in the course, tells a story, and introduces the Negro spiritual, "Walk Together, Children." After class, Agnes lingers. "I guess I was put in my place," she pouts. "Maybe I should resign. The kids don't like me any more, and I've worked my head off on their old paper." The teacher tells her not to do anything rash, to think things over a bit and see her during the week. A few days later, Agnes apologizes for her dictatorial methods and asks the teacher to help her be more democratic. The teacher smiles with relief as Agnes leaves. "That's the way learning takes place," she thinks. *"There are recurrent periods of disorganization and equilibrium.* Agnes was organized for a while and was doing good work in a rather authoritarian manner. Then she lost her equilibrium—fortunately—and now she's on the way to much better personal organization."

AND A FEW WEEKS LATER STILL . . . As members gather they get to work immediately and eagerly on various jobs. Two girls hurry to the kitchen with canned soup and rolls. Another group packs and addresses clothing for relief while the toy committee does the same with the toys. As they work there is much conversation about life in war-torn lands. Since time is short, the class continues to work at packing while reports are given. Then the room is rapidly arranged for the "sacrificial meal" to take place later.

After church they return to the room, pick up bowls and form a "bread line" to receive small portions of soup, roll and cheese. As they eat, one of the teachers tells a moving story about church relief work in France. A class newspaper reporter reads an article about their own relief projects that will appear in the next issue. Then an offering (made up of the amounts usually spent for Sunday dinners at home) is taken and a most impressive dedication service, planned by a committee of students, takes place. At a quiet moment, while all are eating, a very young voice is heard outside the classroom door, calling: "Mar-tha." Then a ten-year-old boy voice is heard to

(Continued on page 37)

The church school needs the pastor

By Fred H. Willkens*

THE DEMANDS upon the average minister's time are endless. Whether he serves a downtown church or a rural parish, he is kept busier than he ought to be. In a way this is a great compliment to the pastors of our day. It is better to be wanted than to be ignored.

Jesus was a busy minister. He often had to dodge the crowd to find time for rest and meditation. But one of the most significant facts about Jesus' ministry is that he managed to find so much time for leadership education. He might have devoted himself primarily to the ministry to large crowds, but he gave priority to the training of the twelve. He knew the strategic importance of an adequately trained leadership.

Until we have a federated system of religious education, comparable to that of the public school, the average pastor will have to give much of his time to the direction of the educational program of the local church. More and more ministers are becoming increasingly aware of that fact. They are giving large blocks of their time to the guidance of their teachers.

Experience has taught that the most effective leadership education is training on the job. Community training schools, denominational and interdenominational institutes and assemblies have made a great contribution. But they will never appreciably change conditions in the local church until there is a very definite carry-over from the general to the specific situation. Very frequently, those who returned from summer schools with great enthusiasm and determination to serve their church more adequately, find it difficult to make use of their newly gained experiences. The elders are unwilling to give them a chance. Of course the teachers are surprised and disturbed. At such a time a sympathetic pastor can do much to bridge the gap.

He gives spiritual motivation

In a day when the attention of people is so largely directed to getting instead of giving, ruling instead of serving, destroying instead of creating, the church must enlist and train men and women who are wholly committed to the Christian way of life. We can hope to bring the implications of the gospel of Jesus to bear upon personal and group conduct only if our church schools are directed by people who have a boundless love for individuals of all races and classes and a strong passion for social righteousness. They also need a broad spirit of tolerance and ecumenicity, to enable them to look beyond narrow traditions and customs, and to pray with the Master, "that they might all be one."

Happy is the church with a minister who can help his teachers to maintain the spiritual glow by continually practicing the presence of God, by "discerning the things that are vital," and by "daring to live dangerously." To a very great extent, the minister will be the steward of the spiritual growth of the teachers of his parish. It behooves him continually to remind them of their high calling, so well expressed in the verse found in James 3, 1 (Moffatt): "My brothers, do not crowd in to be teachers: we teachers will be judged with special strictness."

He understands the educational program

The minister must guide his teachers in their growth toward an ever clearer understanding of educational procedure. Leaders of the last generation served in a Sunday school in which the telling of a Bible story and the teaching of the golden text was the primary purpose. Supervision was comparatively simple in those days.

Today the situation is decidedly different. Instead of one lesson there are many different lessons taught simultaneously in the same school. Religious education has moved from a lesson-centered to a life-centered approach. Pupils are engaged in various activities carefully arranged in order to provide religious experiences to realize specific objectives. The kindergarten children may go for a walk through the park to gain a clearer understanding and appreciation of the hymn: "This is my Father's world, and to my listening ear all nature sings." The primaries may be engaged in the making of a Thanksgiving poster, depicting the various blessings God has bestowed upon us, or illustrating the hymn, "All things bright and beautiful." The juniors may be building a model of the Tabernacle to gain appreciation of the religious experiences of the early Hebrews. The junior high students may be planning a dramatization to be used in connection with a worship service in order to develop and intensify missionary-mindedness.

Materials are secondary; outcomes are of primary importance. Courses and lesson materials are carefully selected in accordance with the needs of individuals and groups. The offerings of denominational publishing houses are like a huge cafeteria from which only a few selections can be made. In addition to Sunday school lessons, materials are made available for extended sessions, weekday church schools, vacation church schools, summer camps, and other agencies. All these lessons are for the same age group. Care must be taken to avoid wasteful overlapping and serious omission. There is need for careful integration. It is obvious that someone must be the general director, the architect, the master builder who makes the blueprints and then makes the necessary assignments to all those connected with the teaching process. In most cases the pastor is the only person who has had sufficient training and experience to be able to render this service.

He stresses the wider meaning of indoctrination

At a recent conference of church school leaders, a clergyman who had spent a number of years as a chaplain in the armed forces, urged his audience to give priority in their church schools to indoctrination. During his years of service in the army he observed that ministers and lay people representing denominations stressing indoctrination were morally superior to those coming from churches less interested in systems of beliefs and doctrines.

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Teachers need a minister who will give them spiritual motivation.

O. L. Simpson

A lively discussion followed, during which the question was raised whether indoctrination can rightfully be limited in its meaning to the teaching of beliefs. It was emphasized by some that the communions which adhere closely to certain sets of doctrines also prescribe a very rigid way of conduct for their adherents.

Jesus presented religion as a way of life. The professional teachers of his day emphasized knowledge and rules. They imposed many burdens upon the people. Jesus called his followers to a great spiritual adventure. The genius of the experience-centered method lies right here. Its chief purpose is to impart a way of life through a Christian way of living. Beliefs and rules are the *fruits* on the tree of experience, *not its roots*. Perhaps that is what Jesus meant when he said: "He that liveth and believeth in me, shall never die," or, "he that doeth the will of my Father, shall know." Jesus spoke of *soil* as well as *seed*, of the *way* as well as the *word*. An unbiased reading of the record of Jesus' ministry will give ample support for the graded and experimental approach in modern religious education.

He directs the educational program

Some churches have greatly improved their programs of guidance by having the pastor act as the educational director and the general superintendent as the administrator. That is a logical division. In most cases the pastor has had more training in educational procedure, while the superintendent knows more about administration. The pastor meets with the department heads to direct leadership education, program building, and special day program planning and preparation. The superintendent meets with the treasurer, the secretaries and the committee on building and equipment. From time to time the two groups hold a joint meeting to discuss mutual problems and to report their findings. Such a division of labor greatly reduces the time necessary for conferences and it offers wider participation.

Many pastors now hold regular departmental conferences, monthly or quarterly, to guide the teachers in the study of their lesson materials and in planning ahead. Sometimes the pastor teaches the lessons to the teachers, or, if someone else is available to do it, he acts as a resource person. Frequently parents of children in the respective departments are invited to attend the departmental conferences in order to assist in the planning of better home cooperation. In the youth and adult divisions, department officers are invited to attend.

To avoid confusion and conflict, more and more churches are introducing planning conferences, which are held in the late spring, to evaluate the work of the year and to plan ahead for the next season. Committees are appointed to make adequate preparation for the summer season, for children's day, vacation school, the picnic, rally day, and other special days and features. Early in September a follow-up meeting is held for committee reports and completion of plans for the year.

He pioneers in new procedures

Churches need to make more adequate provision for practice teaching. Instead of asking the pastor to teach the men's class or some other group in the church, it would be far more profitable to elect him as supervisor of the school and to urge him to provide for practice teaching. Whenever possible the school should send its minister to one of the denominational or interdenominational laboratory schools to enable him to become thoroughly equipped for his task in the home church.

Better adult education is needed. Most of the courses now offered are still content-centered. Instead of having a course on the journeys of Paul, it would be well to organize a class for the purpose of preparing the congregation's missionary program for the year ahead. Several service men who have seen mission fields, one or more church officers, and a number of carefully selected adults could spend a few months to review the past year's benevolence work of the church, review the needs and possible procedures to meet demands and then report their findings to the church. The missionary passages from the Bible, missionary textbooks, annual reports, and other materials will be ample resources for such an undertaking.

There are those who speak pessimistically about the future of the Sunday school. They could be right. But they could also be wrong. If ministers will take an increasing interest in the preparation and guidance of their teachers, the next decade will witness unprecedented progress in the Protestant churches of our land.

What every superintendent should know-

About the intermediate department

By Mona M. Mayo *

Harold L. Phillips

Intermediates need teachers who will work faithfully.

INTERMEDIATES are boys and girls who are twelve, thirteen, and fourteen years old and who are usually in junior high school. This is a crucial age and these boys and girls need all the cooperation and help the general superintendent can give. Here are some needs of these pupils and their teachers which should be kept in mind.

The intermediate department needs teachers—

Who have a sincere faith. Boys and girls are looking to the church for answers to questions regarding God's relation to man, Jesus Christ and what he should mean to them, the creation stories, the miracles, death, eternal life and so on. Only a teacher who has a positive faith can expect to guide them in their religious growth and experience. A dogmatic answer or side-stepping the issue not do.

Who have a sense of humor and imagination. In selecting that teacher be sure that he or she will be alert to sense situations. At times it is better to sit back and relax before making a drastic move. Again it may be that a bright new idea will solve the problem immediately.

Who are willing to work hard and faithfully Boys and girls soon catch on when a teacher doesn't care enough to prepare or come regularly. They will stay home, too, for they are at an age when they determine pretty much whether or not they will go to Sunday school.

The intermediate department is a part of the whole

It is a part of the church. It is at this age that boys and girls are encouraged to make their public confession of Christ and come into full membership of the church. The Sunday school is helping them to be intelligent, worshipping Christians. They should have fellowship with other church members in the morning worship service, congregational meetings, family dinners or special occasions. Can't the intermediates be recognized in such events and given special responsibilities? The superintendent and pastor should make friendly visits to this department to help the boys and girls feel that they are a part of the church.

It is a part of the Sunday school. One of the complaints most often heard against the modern Sunday school is that it is all broken up into departments and there seems to be no unity or fellowship. There must be common purposes, a spirit of cooperation and fellowship for both the teaching staff and the pupils.

The intermediate department needs a room of its own for worship and study if there is any possibility of arranging it. Boys and girls need to have the chance to worship and work by themselves. There can be more freedom in having films, recordings, project activities and committee meetings. Informal teaching for this age group is much better than formal class procedure. Class rooms are also desirable.

Intermediate boys and girls should be given real jobs

They can maintain order and system about arrivals. They will come early if they have responsibility for seeing that the rooms are in order and supplies out. They will share in worship or special services, such as singing in a choir, presenting a drama or summary of the work done in their classes, or helping to conduct worship. They need to be coached carefully so that they will not be embarrassed by forgetting a part or stumbling over words.

Intermediates should also share in the church budget. In at least one denomination the youth have accepted responsibility of raising ten per cent of the benevolence budget of their church. A real budget planned, subscribed and given by young people is much better than nickels in a collection envelop taken up on Sunday morning. They should learn to accept a share in current Sunday school expenses as well as for the missionary work of the church.

Your denomination can help—

With curriculum materials. Each denomination has its Board of Education with persons employed to prepare curriculum materials which are in keeping with its doctrines and standards. It is always wise to keep in touch with that Board to be sure that you have the latest and best in teaching materials. The work of teaching is too important to let one teacher or group of teachers experiment with the lives of boys and girls at this crucial period.

With leadership education. Fine cooperative work has been done in preparing courses of study for intermediate teachers. Good books are available, as well as leadership courses which may be given either locally or interdenominationally. Sometimes churches using the same lesson materials get together for "preview" conferences on a given

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quarter's lesson material. It is a great help to make plans for the quarter's work well in advance. The teachers should also be supplied with denominational and other periodicals which give them up-to-date information on their work.

As superintendent you are the leader

Be sure to have confidence in these intermediate boys and girls. They may try your patience; yet again they will measure up to your best expectations.

Have faith in the teachers. If you and your committee have taken pains to select them carefully, then you should trust them and give them your full support.

A little praise will go a long way toward making good will in any department. It does take time and effort to do things well, and a "thank you" expressed when needed is just common courtesy.

The intermediate boys and girls, and the teachers, too, need your prayers.

Our field men work with others

This is the policy of one denomination

By William Ralph Hall*

There are at least three hundred and fifty denominational field workers in the United States and Canada. There are probably many more. These men and women are paid by their denominations to serve the churches in an area. How do they look upon their task? Do they serve the churches of their own denomination best by an exclusive ministry to them? Or can they do this service better through a cooperative approach to the whole task of religious education in their area? Both philosophies prevail in actual practice, but the Presbyterian Church in the U.S.A. has been one of the leaders in the cooperative approach. This point of view is here described by the executive in charge of field work.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA believes in team work as it plans to make the best use of its large staff of field directors. As these workers serve amid varying situations and problems in city and country, each one is encouraged to be on the alert in using the tremendous value of team work with other denominations. They are requested to keep ever before them a few guiding principles, and where interdenominational cooperation gives promise of best results, they know they have the green light to participate in such team work. Many activities fall into this area of cooperation:

Readiness to share

As the field directors undertake their many tasks, they are asked to get acquainted with the interdenominational organization and personnel in the area of their work. They are told that their headquarters' office recognizes that when they accept a chairmanship or some other office in the whole interdenominational program, they are invariably advancing their Presbyterian work. They are not thereby doing the work of someone else or of some other agency, but *our* work as Presbyterians.

Building a background

The men in the field are requested to be present, in order that they may have an adequate background, at such interdenominational events as will help them to be conscious of the many areas in which interdenominational work is being done effectively. Each field director is also provided with a copy of the *International Journal of Religious Education* at the expense of our national board; he uses this to advantage in the over-all picture of his work because it is an inter-church publication.

Helping to do the work

It is recognized, and rightly so, that if the Presbyterians expect to reap some of the fruit of cooperation, they must want to share in the labors that produce it. The field directors are not only assured that they may help in the leadership of interdenominational programs, but are actually encouraged to do so. No one can do all he would like to do, but doing a reasonable share of the essential things is advancing team work in general.

Where there are communities in which interdenominational work is needed, the field directors do their part to enlist the cooperation of the state or county councils in meeting these needs and in enlisting the cooperation of the Presbyterians in these areas.

Keeping posted

The headquarters' office supplies the directors with literature as it becomes available. These are the leaflets and bulletins announcing forthcoming events, providing program suggestions and so on. Materials from the International Council of Religious Education and from other inter-church groups go to these men in a packet side by side with Presbyterian materials. A monthly mimeographed bulletin sent to all of the field directors seeks to keep them up-to-date on the important developments in cooperative work.

When the field directors meet as a group, a representative of the International Council of Religious Education is regularly asked to attend the meeting and to present some of the most recent outstanding phases of the work of the Council of concern to the field directors. At the same time this representative and the field directors find it very helpful to get acquainted with each other and to exchange ideas.

All this is done because we know that the total program of Christian education is one task and that we fail or succeed together.

* Secretary of the Division of Field Service, Board of Christian Education Presbyterian Church in the U.S.A. Philadelphia, Pennsylvania.

Eva Luoma

Many of the small churches hold services only twice a month.

Weekday classes in rural schools

By James O. Powell*

FAIRFAX COUNTY is a rural area located in the northern part of Virginia; it is about fifty miles square. Some communities are thinly populated and thus not particularly inviting for the establishment of a church. Many families living in these areas must go several miles to attend church services and often fail to go at all. Even where there are churches in the communities, most of them hold services only two Sundays out of the month, which is not enough during these or any other times. Therefore many children in these country districts have not had the opportunity of being exposed to adequate religious teaching. I have found in some instances children who had never attended a church, never learned a hymn, and never heard of the Lord's Prayer.

Religious teaching comes to the school

It was a blessing when weekday religious education was introduced into the school system here three years ago. It gave these children an opportunity to catch up on their religious training. There are twelve Negro schools scattered throughout the county; there are over a thousand pupils in these schools and each one gets some religious teaching once a week.

It is impossible for one teacher to do an adequate job in one week with a thousand children. Consequently the major portion of my time is spent teaching the fifth, sixth, and seventh grades. About half an hour a week is given to the other grades. It is easy to do this because all of the schools are one, two, three, and four-room structures; many times three and four classes are in the same room.

The students are those attending the public schools. At the beginning of the school year application cards are sent to the parents of the children for approval or disapproval of their children taking religious instruction. I am happy to say that for the past three years I have had one hundred per cent approval by parents.

Use is made of local leaders and helpers on special occasions. If a "world week of prayer," or any other special period is to be observed by the community, ministers or interested laymen are brought in for a short address or prayer. They are invited at other times to come and observe the classes and perhaps to teach a session. If there is someone who is an artist in a chosen field, he is brought in to supplement the teaching. I have found that it helps very much to use assistants in music, painting, and other forms of creative expression.

The children study and worship

In teaching the classes I use two methods that are prescribed by the Virginia Council of Churches. The first is the discussion method. At the beginning of a new lesson I ask the students questions on the subject. If the answers are satisfactory we discuss them further; if they are not correct we try to arrive at the right answers through research and study. Secondly, a test may be given at the beginning and at the end of the unit; we then compare papers and evaluate what has been accomplished during the unit. Many test methods are used, such as the true-false, the matching, and the character recognition tests. The pupils are required to keep notebooks that are furnished by the Virginia Council of Churches. Pictures are given them at intervals, generally just before a church holiday such as Christmas and Easter. Song sheets and maps are furnished to suit the age group being taught. A small fee is charged each pupil for the material he receives.

Pupils are encouraged to be original in much of their work. During the Thanksgiving, Christmas and Easter seasons, they write poems and many do well. I find that visual material stimulates learning and gives more meaning to what is being taught. Worship services are held occasionally and often add meaning and reverence where classroom periods failed.

The results are significant

This is the beginning of my third year. During the past two years I have seen significant results. First, I have seen those who were ignorant of Jesus' love learn and practice it. At the end of my first year of teaching a little boy came to me and said: "Mr. Powell, I don't tell stories like I used to; I don't fight like I used to; I don't cheat like I used to, even in a marble game, because I know that God is with me all the time." Secondly, I have seen children influence their parents to become followers of Christ from the inspiration they received in the religious education classes. Thirdly, I have seen children become more interested in church services and ardent workers for Christ's cause. Teaching children from various denominations together, I have seen improvement in tolerance toward other beliefs. I believe the most significant results can be found in helping young children early to find and know God, to take Christ as their leader, and in instilling into them love for all mankind regardless of race, color, or creed.

* Mr. Powell, himself a Negro teacher, is on the staff of weekday school teachers of the Fairfax County, Virginia, Council of Religious Education.

Trends in evangelism

By Harry C. Munro

Religious education and evangelism have, in our Protestant history, had a varying relationship. Sometimes they have been very closely related. Sometimes they have seemed to be rivals or antagonists. The two functions are blended in the National Christian Teaching Mission. In this article the Director of the Teaching Mission interprets trends in evangelism which indicate a wholesome and rapidly growing unity with religious education in recent years.

EVANGELISM is at high tide in the Protestant churches of America. At least we are talking about it a great deal and giving unprecedented promotion to evangelistic efforts. And well we may. For the vast dislocation of population during these recent years has left many millions of Christians disconnected from their earlier moorings. Then of course there is still "that other half" of our population who never have been reached by the church's ministry. The spiritual climate of our war and post war times renders the task of reaching and winning them over more difficult. At best our efforts fall far short of the emergency need of these days.

And what is the general nature of those efforts? How widespread are they? What trends are indicated? What methods of evangelism are now prevalent? To compile a concensus judgment on such questions as these, we addressed an inquiry to the secretaries of evangelism of the Federal Council of Churches and of several of our Protestant denominations. Nine of these secretaries have responded in considerable detail. The "trends" here set forth are based to quite an extent upon these replies.

Toward agency direction

Until recent decades, evangelism was largely a "free-lance" enterprise. The revival meeting was its principal method. Professional evangelists operated through direct arrangements with local churches or the cooperating churches of a city or community. The denominations as such were of course deeply interested in and committed to evangelism. But little provision was made for a systematic promotion and administration of the work under recognized denominational agencies.

Growth of official evangelistic agencies

The most remarkable trend as to administration has been the growth of official evangelistic agencies in recent years. To quote Dr. Jesse M. Bader, Secretary of Evangelism for the Federal Council of the Churches of Christ in America: "In 1931, there was only one full time Secretary of Evangelism serving in the Protestant denominations on the national level. Now, there are twenty full time Secretaries serving in sixteen denominations. Also, of those denominations which do not have a full time Secretary, every one of these has a part time Secretary and a Commission on Evangelism. This shows marked progress.

"Evangelism has a larger place in all denominational and interdenominational agencies and organizations than ever before. For example, in the Federal Council in 1931, the budget for Evangelism was $12,000.00 and one person on the staff. Now the budget is $85,000.00 (the largest budget of any Department or Commission in the Federal Council) with three full time Secretaries and one half time Secretary."

Denominational drives

The setting up of these strong recognized agencies of promotion and administration has resulted in a far more systematic nationwide field program of evangelism. Denominations have officially, through their plenary bodies, committed their churches to definite evangelistic emphases using approved and tested methods. Promotion through denominational channels has reached every church, resulting in widespread participation. While these efforts have not always been as spectacular as the work of the traditional free lance evangelist, they have been far wider in their outreach and probably more thorough and permanent in their results. They have tended to make evangelism a more integral part of the regular program of every church. They have generally given the pastor a central place in the program and so have developed both evangelistic concern and skill on the part of rank and file ministers.

A prevalent method of promoting evangelism through these concerted efforts has been the intensive "School of Evangelism." H. L. Hartsough thus describes this plan as carried out in the Church of the Brethren:

> "Two or three chosen individuals from each local church in the district will come together at a stated meeting for a three day training school in evangelism, including techniques, personal evangelism in the local church, etc. Then these key people go back to the local church and carry out the training given so that it finally reaches the membership and the unreached of the church community. We have found this experiment to be very much worthwhile."

Mr. Hartsough then outlines a six-point "Spiritual offensive" through which the 1945 Annual Conference of the denomination summoned every local church to evangelistic effort.

Rev. I. K. Dawson, Secretary of Evangelism for the Church of God, reports as follows:

> "A three point program under this Department was launched October 1, 1945 to run to September 30, 1946. The three points were as follows:
>
> 1. To deepen the devotional life of the church.
> 2. A 10% net increase in church membership or 10,000 won to Christ this year.
> 3. A 10% increase in churches or 150 new congregations during this year."

For the Department of Evangelism of the Presbyterian Church in the U. S. A. Secretary George E. Sweazey reports:

> "We are commencing a program for evangelism with four emphases: 1. Training laymen for personal evangelism 2. Improving our methods of receiving and assimilating members 3. The extension of new churches and Sunday

schools 4. Better care of out-of-town and disinterested members and 5. Evangelism through the church school and youth organizations. I believe these offer the best hope for the future of evangelism in our church as they seem best suited to the mind of the church and to remedy our gravest oversights."

Dr. Reuben H. Mueller reports for the Evangelical Church as follows:

"Our problem is to persuade our people to change methods to meet the changing conditions of the day. This we are achieving through Schools of Evangelism in each of our Conference units through which our national office trains ministers in visitation and educational evangelism, in order that they, in turn, may train their lay leaders, and carry on the work in the local community. We are having unusual response. We not only teach the theory, but we conduct actual visitations with these schools."

From Canada Dr. Manson Doyle reports regarding the United Church of Canada:

"The Crusade for Christ and His Kingdom is gathering strength month by month. It has three main methods of operation at the present time. *First* of all—the general urge of a central committee through literature, conferences, and general departmental awakening; *Second*—Through Visitation Evangelism. This has been particularly useful in the larger cities like Toronto, Hamilton, Winnipeg, and Vancouver; *Third*—Through the strengthening and rejuvenation of the routine efforts of the Board of Christian Education and its regular Sunday School agencies."

Of course the outstanding illustration of a denomination-wide drive is that of the Year of Evangelism in the Methodist Crusade for Christ. Setting as a goal a million new Methodists for the year 1945-46, 800,000 were reported won within the eleven months, October to August, with a climacteric drive in September for the other 200,000.

Concerted efforts

Since the cutting edge of these denominational efforts is the local community where many parishes overlap each other, they might appear as a recrudescence of interchurch competition. However, these Secretaries of Evangelism coordinate their work to a considerable extent through the Department of Evangelism of the Federal Council of Churches. This results in such concerted nationwide efforts as the emphasis on visitation evangelism during 1945-46. In the fall of 1945, for example, in fifty well distributed cities, the Department conducted training centers in visitation evangelism, serving all the churches. In several cases, also, denominational schools were open to ministers of other denominations.

The most widespread coordination of evangelistic work, however, has been the series of "Missions" conducted by the Department. These began in 1936 with the National Christian Preaching Mission, when great teams of nationally known Christian leaders toured the principal cities. In one-week stands they mobilized the total Protestant strength of the city for inspiration, seminar discussion, and Christian outreach.

The National Christian Mission, the University Christian Mission, and Missions in army camps have been succeeding adaptations to particular situations and needs of this same team technique. In cooperation with the religious educational forces the Department conducted in 1944 the National Mission to Christian Teachers. This concerted emphasis on Educational Evangelism continues under joint administration in the on-going National Christian Teaching Mission, in which the International Council shares with the Federal Council Department of Evangelism through its new Department of Educational Evangelism.

These concerted programs have supported and helped to coordinate at the community level the denominational efforts. In so far as they have enlisted full denominational participation, they have helped Protestantism face its tremendous evangelistic responsibility with some measure of unity and efficiency. These nationwide denominational and interdenominational emphases and programs have all been made possible by the shift in administration of evangelism from the old free lance pattern to recognized agencies.

Seasons

Another outcome of the systematic and official administration of evangelism has been the increasing observance of seasons of evangelism in the church year. The Lenten Season is far more widely observed in non-liturgical churches than formerly, with equal stress upon devotional life and evangelism. Easter season widely includes a Decision Day in which children from the church school are received into church membership. Easter to Pentecost is another season of evangelism only less generally used. World Communion Sunday, the first Sunday in October, with a preceding parish wide visitation, while not a specifically evangelistic effort, is indirectly so, as it stresses the reenlistment of inactive church members.

Toward the mission pattern

Evangelism in the traditional free lance revival pattern revolved around the personality of a colorful and dynamic professional evangelist. Reference has already been made to the development in the last decade of the "mission pattern" of evangelism. This uses a team approach, the personnel including a variety of skills and resources and being composed chiefly of ministers, professors, and other specialists who are loaned from their regular employment for short term service on such teams.

The Preaching Mission pattern, starting ten years ago, was reproduced in a simplified form in many smaller cities and communities beyond the larger centers in which the original series was conducted. Such local preaching missions continue as annual community-wide or local parish programs of evangelistic emphasis.

The "Mission" itself has not usually been directed to securing conversions, but rather to conditioning the ministry, the teachers and the church membership at large to undertake direct evangelism later and through regular church programs. The Mission pattern, therefore, leaves the evangelistic process quite incomplete and calls for provisions noted in another "trend."

Toward the visitation pattern

Dr. Bader indicates the most pronounced trend: "This year, all the Protestant communions with few exceptions are united in a simultaneous program of lay evangelism. The day of the high powered professional evangelist is gone. In his stead has come a new and a strong emphasis on pastoral and lay evangelism. There is a greater evangelistic spirit in the churches than ever before and this spirit is expressing itself in some new methods."

Statistical results

While the "Kernahan Plan," consisting of a religious census followed by lay visitation seeking commitments

Religious News Service

Mr. Munro explains how to conduct a religious census to pastors and "group leaders" of forty-one Kalamazoo County, Michigan, churches representing sixteen denominations.

to Christ and church membership, popularized this pattern, visitation enthusiasts insist it was originated by Jesus himself. It has certainly become the prevalent evangelistic pattern of the present decade. Such reports as the following reveal the reason for its rapid spread and wide popularity:

> "Undoubtedly one of the outstanding means of evangelization today is the Laymen's Visitation method. We have just completed a campaign in a few of our churches in the metropolitan churches in New York City. One church reports ninety-one decisions for Christ in one week. Some twenty-five workers went out each evening, calling in one hundred forty-three homes. The workers are so enthused that they are insisting on a permanent organization to carry on this type of work in the community where the church is located."
>
> "In three Ohio Schools, three nights of visiting, 190 calls, there were 39 first commitments, 21 church membership transfers, 18 reclamations, 41 conditional commitments, 57 openings for the pastors."
>
> "In three Indiana Schools there were 248 calls made, 34 first commitments or conversions, 27 reclamations, 14 young people were committed to attendance at Pastor's membership classes and 46 church membership transfers were secured."
>
> "In a School in Bismarck, North Dakota, 58 calls were made, 11 first commitments secured, 7 church membership transfers and many recruits for the pastor's membership class, and further counsel by the pastor."
>
> "A church with a membership of 380 had 104 decisions in four nights, eighty-three of them on confession of faith. This church has grown from a membership of 194, in four years to 434. Visitation evangelism is the method most generally used."
>
> "Fifteen laymen in four nights visited 65 homes and secured 60 commitments."

Visitation evangelism has been the principal method through which the Methodist Crusade year of evangelism has so successfully approached its goal of a million additions to church membership.

Census taking

Visitation evangelism is often conducted on the basis of "prospect" lists made up of already available sources. The most thorough approach, however, is through the house-to-house religious census. Baptists, particularly in the South, have long used census taking as a basis for Sunday school recruitment. Methodists did a great deal of census taking in connection with the recent Crusade Year of Evangelism. Lutherans are doing considerable census taking. Some is being done by Roman Catholics and some by a member of the smaller denominations. Obviously a method which gets results for one denomination will be adopted by others. Yet when a rash of fragmentary denominational census taking breaks out in a community, it may become a nuisance and so discredit the whole procedure and the cause of religion as well. But certainly one denomination has as good a right as another to call in the houses of those of all religious preference and those of none.

The National Christian Teaching Mission sets up a plan for engaging all the religious forces of a city or county so desiring in a comprehensive program of educational evangelism centering in the local churches but including a thorough census and a cooperative allocation of "responsibility lists." This is proposed as a desirable alternative to the rapidly spreading wave of denominational census taking. The Teaching Mission projects a thorough program of "fellowship cultivation" as a wholesome preparation for visitation evangelism.

Toward integration

Free lance evangelism and the non-denominational Sunday school movement grew up together. Sunday school conventions were deeply evangelistic in fervor and featured such headliners as Dwight L. Moody, sometimes witnessing conversions. But when the denominations officially took over the Sunday school they set up boards, established field workers and developed "modern religious education." When they took over evangelism they set up separate boards or agencies and developed systematic evangelism programs. Education and evangelism sometimes regarded each other with jealous antagonism. In his *New Program of Religious Education*[1] Dr. Betts set religious education and evangelism in parallel columns so contrasting them as to discredit evangelism and hail religious education as the new Messiah. But a prominent evangelist answered by saying "If I had a thousand dollars to invest in winning the world to Christ I would put $999.99 into evangelism and one cent into religious education."

Fortunately for both causes, the last quarter century has seen much of this antagonism liquidated and a widespread sense of interdependence develop between those

[1] Betts, George Herbert, *The New Program of Religious Education*, 1921, Abingdon Press.

responsible for Christian education and those responsible for evangelism. In the local church denominational pressure has been felt toward making the Sunday school a church school, toward getting the minister to accept responsibilty for the quality of its work and the evangelistic effectiveness of its leadership, and toward placing the entire church program upon a sound educational basis. Evangelism has increasingly recognized and used sound educational principles and has sought to pervade the whole church program with the evangelistic motive and spirit rather than merely to conduct special recruiting projects.

The result is a wholesome tendency in church program building toward a well rounded, well integrated program which is sound throughout both in its educational principles and procedures and in its evangelistic motives and objectives. This desirable trend is expressed administratively in one denomination (Evangelical) by having a joint secretary for Board of Evangelism and the Board of Religious Education even though the boards are separate. Interdenominationally it is expressed through the joint committee on the National Christian Teaching Mission through which the Department of Evangelism of the Federal Council and the Department of Educational Evangelism of the International Council join in administering intensive projects in community-wide or county-wide education evangelism. The trend is retarded in some denominations by the failure of the two parallel boards to coordinate their work and so make mutually consistent approaches to their churches and field forces.

Toward conservation

The statistics of visitation evangelism are as impressive as were those of the old revival campaigns. And it has drawn the same criticism—its infant mortality is alarming. Conversion has seemed to be the end rather than the beginning in far too many cases. This is causing the evangelistic agencies to seek correctives in several directions:

Preparatory classes

The liturgical churches have long made pre-confirmation classes a prerequisite to church membership for adults as well as for children and young people. This practice for children has become widespread also in the non-liturgical churches. Now there is a wholesome trend toward following the same practice with regard to adults, except those coming in by letters of transfer. Certainly if visitation evangelism were to be accompanied generally by such classes, its results would prove more satisfactory, even though this requirement would doubtless reduce the statistical reports.

In some cases special training is given the new converts after they have been received. Systematic plans for their assimilation into fellowship groups and into the life and work of the church are also increasingly used. Some churches use the plan of sponsors for the new members as means of their assimilation and spiritual growth.

Devotional literature

One of the most phenomenal developments of the last decade has been the very large circulation of devotional manuals and periodicals most of which have been provided through the evangelistic agencies. This is another of the means used to conserve the results of evangelistic effort.

The future is bright for evangelism. These trends are all to the good and promise a dynamic vital church membership for tomorrow in sufficient numbers to give Christianity a determining voice in shaping society.

"Not going back home"

The moving millions still need the services of the church

By Howard C. Busching*

DURING THE WAR the railroad station became the symbol of our nation. One-fourth of our population, some thirty million persons, moved away from their homes. Industrial centers received most of these migrant civilians. People from all over the country crowded together in housing projects hastily thrown up to meet the war emergency. The community resources in nearly every place were stretched badly to try to meet the needs of the newcomers.

But behind all this crowding and confusion there was the assumption on the part of many of the old-timers of such swollen areas that when the war was over the newcomers would go back home. Not infrequently the hope was expressed that they *would* go back home. The public housing authorities themselves insisted that the buildings they put up were for temporary use only; no one was expected to live in them after the war.

This assumption was ill-founded. The war-workers, except for a very small minority, are not going back home again. Some of them have moved but their places have been taken by other migrants or by returned service men who have found jobs away from their home towns and have brought their families to live in the housing projects. Some of the workers who went home for a visit after the war was over are back again.

This poses a problem and an opportunity. The opportunity lies in the fact that thousands of newcomers are, or can be, an asset to a community. These people from all conceivable backgrounds and of all types and beliefs and talents bring richness of ideas and culture as well as riches in money to the cities and towns to which they come. The problem, on the other hand, is one of adjustment and assimilation, the expansion of community resources to meet the needs of the new residents, and the channelling of the assets that they bring into fruitful expressions. It is necessary that the community, large or

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Mr. Bushing was pastor from January 1944 to April 1946 of an interracial and interdenominational church in Bagley Downs, a federal housing project in Vancouver, Washington. The services of the church were held in the building shown here.

small, to which these war-workers have come must now think in terms of assimilating them as permanent residents. Every social agency of health, welfare, recreation, education or religion, is hard put to it to meet their needs.

Here in Oakland we have one example of the dilemma that exists. In the month of August, over 4,000 children and youth participated in our housing project religious program. This number is as large as any month during the war. The housing projects are still filled to capacity with tenants. The need of the people has not been reduced. Yet we face the possibility of having to close our work in a few months when denominational mission support is withdrawn.

Throughout the war years and since, the church has been a stabilizing influence in these communities. The executive director of one housing authority was taking an official from Washington on a tour of the project. Said he, "The Council of Churches has done a wonderful job. The church is the one bright spot in some of our areas." It is true that the church has been a faithful service institution in camp and defense communities, among people who felt strange and backward and who were not being served by many other community agencies. The church people of America gave generously during the war to provide ministers and parish workers for these moving peoples. The residents there are beginning to feel the place that the church has built in their lives over the past few years.

This has been accomplished through Sunday schools, church services, clubs for children and youth, prayer meetings, family fellowships, and summer vacation church schools. A leader who recently worked here in Oakland with both the newcomers and the older residents tells some of the things the church has meant to these people:

"A newcomer said to me: 'They call us Arkies, us newcomers. It makes me shrivel up inside. But at church they noticed us. Think of it—they noticed us Arkies!' It was the church folk who gave this man, a so-called 'Arkie,' a sense of security and worthwhileness.

"In Oakland, church schools and church services are held regularly in the big, crowded housing areas. Since getting competent teachers is an ever-important and baffling problem in these areas, the Oakland Council of Churches staff cooperated this year with a church laboratory training school held in the city. One worker from a housing area was on the teaching staff. Teachers came in from the projects to attend the school. In fact, the interest was so keen that finally enrollment had to be stopped for lack of room.

"Usually, however, barriers cut the new group off from the established stream of community life. The people became isolated, though distance is actually not great between the groups. To offset this, trips were planned to places of interest in the city. Plans were worked out for exchanging visits of women's groups of old established churches and of the new churches.

"Vacation schools were held for the children in the new areas. Again cooperation was developed between workers in the older sections of the city with these new schools. In fact, several city workers who volunteered to teach in the vacation church schools felt that the training they were getting under the experienced director was more valuable than the service they were able to give. More than 300 children attended one school and later each of these boys and girls was called on by members of the church in the housing area.

"Story hours were also used, since libraries are not easily accessible. In bringing all these ordinary homely experiences to folk still dazed and lost in a new, raw community, a stabilizing process developed. The people began to relax and whisper, 'The Church does care. I'm beginning to like it here. The Church is here; it's like home.' This indicates the importance and continuing need for the church in these communities even though the war is over."

The camps and housing projects still remain one of the most needy fertile fields for Christian work. The ratio of children in such communities is very high. This work of the church, in some projects, has been the outstanding community service in the lives of these people. Now other community services, because of the termination of the Lanham Act funds, will be even less adequate to meet their needs. Yet the strain and the conflicts of life have increased rather than decreased. The unity of war-time has turned out to be a very superficial bond and is breaking fast. Reconciliation between groups, counselling on individual problems, and parish work for the good of the family and the neighborhood are badly needed.

The war-time emergency funds raised by every denomination to support this work will be gone soon. Then one of the most glorious home missions projects of our history, the religious care of America's moving millions, will be brought to a close. But can we permit the closing of the work when the need is still so desperate?

Where love is

A worship service and play for the New Year

By Susan Welty*

THERE HAVE BEEN several dramatizations made of Count Leo Tolstoy's famous story, "Where Love Is, God Is," but none that I have seen has been as simple and practical as the one given here. The play is preceded by a worship service which may be used separately or in connection with the dramatization in case the latter is given at the New Year season.

Worship Service for the New Year

LEADER:

Standing at the portal of the op'ning year,
Words of comfort meet us, hushing every fear;
Spoken through the silence by our Father's voice,
Tender, strong and faithful, making us rejoice.
"I the Lord am with thee, be thou not afraid!
I will keep and strengthen, be thou not dismayed!
For the year before us, oh, what rich supplies!
For the poor and needy, living streams shall rise;
For the sad and sinful shall His grace abound;
For the faith and feeble perfect strength be found.
Onward then, and fear not, children of the day!
For His word shall never, never pass away!

FRANCES R. HAVERGAL

HYMN: (One of the following) "O God (or "Our God"), Our Help in Ages Past," by Isaac Watts; "Great God, We Sing That Mighty Hand," by Philip Doddridge; "O God, the Rock of Ages," by Edward H. Bickersteth.

RESPONSIVE READING:

Thou, O Lord, shalt endure for ever, and thy remembrance unto all generations.

As for man, his days are as grass, as the flower of the field, so he flourisheth,

For the wind passeth over it, and it is gone, and the place thereof shall know it no more.

The grass withereth, the flower fadeth, but the word of our God shall stand forever.

Our Lord Jesus Christ said: The first of all the commandments is this: Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength. And the second is like unto it, namely this: Thou shalt love thy neighbor as thyself. A new commandment I give unto you, that ye love one another, as I have loved you. Behold, God maketh all things new.

Create in me a clean heart, O Lord, and renew a right spirit within me.

PRAYER for love to God and man:[1]

O Lord, grant us to love thee will all our heart, with all our mind, and all our strength, and to love our neighbors for thy sake, that the grace of charity and brotherly love may dwell in us, and that all envy, harshness, and ill will may die. Fill our hearts with kindness and compassion. May we constantly rejoice in the happiness and good success of others, and sympathize with them in their sorrows. May we put away all harsh judgements and envious thoughts. So shall we follow thee, who art thyself the true and perfect Love; through Jesus Christ our Lord. Amen.

HYMN: "Father, Let me Dedicate All This Year to Thee," by Lawrence Tuttiett, or "O Splendor of God's Glory Bright," 4 stanzas, by Ambrose of Milan.

OFFERTORY: Thou shalt open thine hand wide unto thy brother. If thou hast much, give plenteously; if thou hast little, do thy duty gladly to give of that little.

SCRIPTURE READING: I John 2:9-11; 4:8, 20, 21.

He that saith he is in the light, and hateth his brother, is in darkness even until now.

He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

He that loveth not knoweth not God, for God is love.

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

And this commandment have we from him, that he who loveth God loves his brother also.

HYMN: "To Thee, Eternal Soul, Be Praise," By Richard W. Gilder, 1903. (To be given as a special reading, if it is not in the hymnbooks available for the whole group.)

To Thee, Eternal Soul, be praise!
Who, from of old to our own days
Through souls of saints and prophets, Lord,
Hast sent thy light, thy love, thy word.

We thank Thee for each mighty one
Through whom thy living light hath shone;
And for each humble soul and sweet
That lights to heaven our wandering feet.

We thank Thee for the love divine
Made real in every saint of thine
That boundless love itself that gives
In service to each soul that lives.

Eternal Soul, our souls keep pure,
That like thy saints we may endure;
Forever through thy servants, Lord,
Send Thou thy light, thy love, thy Word.

THE PLAY: "Where Love Is, God Is" (Given below).

PRAYER IN UNISON: (From Christina G. Rossetti) "Open wide the window of our spirits, and fill us full of light; open the door of our hearts, that we may receive and entertain thee, O Lord, with all our power of adoration and love. Amen."

HYMN: "O Master, Let me walk with Thee," by Washington Gladden

BENEDICTION:

Another year is dawning,
Dear Master, let it be,
In working or in waiting,
Another year with thee!

FRANCES R. HAVERGAL

* Parsons College, Fairfield, Iowa.
[1] From the *Methodist Hymnal.*

Where Love Is, God Is
(From Tolstoy's Story)

Characters:

MARTIN, a shoemaker
STEPANITCH, an old man
A WOMAN with a CHILD
An old APPLE WOMAN
A little BOY

(The scene is MARTIN'S *shop, a tiny room where he lives. The front of the stage represents a big window, and there is a door which opens off the stage to the front at the right. In the center is a worktable, with a chair on each side of it. There is a little table to the left with a samovar boiling. On the wall are hanging some old wraps.*

MARTIN, *with his spectacles on his nose, and an almost finished shoe in his hand, is sitting at his window, working. There are a pair of scissors and a pile of scraps on the table.* MARTIN *keeps looking anxiously out the window. Finally* STEPANITCH, *an old man, comes along and starts to shovel off the snow in front of the window. Martin looks closely at him, then back at his work. After a little he shakes his head, stands up at the window, puts his work down, taps on the window at* STEPANITCH, *who looks up and sees him beckon.* STEPANITCH *goes to the door, and* MARTIN *opens it for him and lets him in.)*

MARTIN: Come in and warm yourself a bit. I'm sure you must be cold.

STEPANITCH: May God bless you! My bones do ache, to be sure.

(He tries to wipe off his feet, but totters and nearly falls.)

MARTIN: Don't trouble to wipe your feet; I'll wipe up the floor. It's all in the day's work. Come, friend, sit down and have some tea.

(MARTIN *fills two glasses, one for himself and one for his guest.* STEPANITCH *revives as he drinks the tea.* MARTIN *keeps looking out into the street.)*

STEPANITCH: Are you expecting anyone?

MARTIN: Am I expecting anyone? *(He laughs a little, ashamed.)* Well, now, I'm ashamed to tell you. It isn't that I really expect anyone, but I heard something last night which I can't get out of my mind. Whether it was a vision, or only a fancy, I can't tell. You see, friend, last night I was reading the Gospel, about Christ the Lord, how he suffered, and how he walked on earth. You have heard tell of it, I daresay.

STEPANITCH: I have heard tell of it, but I'm an ignorant man, and not able to read.

MARTIN: Well, you see, I was reading of how he walked on earth, and I came to that part, you know, where he went to a Pharisee who did not receive him at all well. Well, friend, as I read about it, I thought, suppose such a thing could happen to such a man as myself, what would I not do to receive him! As I was thinking of this, I began to doze, and as I dozed I heard someone calling my name. I got up, and thought I heard someone whispering, "Expect me; I will come tomorrow." This happened twice over. And to tell you the truth, it sank so into my mind that, though I am ashamed of it myself, I keep on expecting the dear Lord! Here, drink another glass, bless you. I was thinking how he walked on earth and went mostly among

(Continued on page 27)

Worship Programs

JANUARY

THEME FOR JANUARY: *Our Church Around the World*

For the Leader

When we speak of our church around the world we are thinking of the ecumenical Christian Church—the Church universal. We have passed beyond the boundaries of denominationalism and nationality. We are thinking of the Christian Church as a group of people drawn together through loving, Christian service.

This is a deep thought and yet simple enough for children to understand. May we as Christian leaders be guided to help our children understand that there is a world-wide Christian Church and that these groups of people in the past have been and today are trying in the midst of strife and turmoil and tragedy to live Jesus' way because they believe that it is the only way to bring peace and brotherhood to all.

Note the pictures needed for the first Sunday.

Primary Department

*By Frances M. Hill**

January 5

THEME: *The World-wide Church*

WORSHIP CENTER: Use the picture, "Follow Me" by Tom Curr.[1]

PRELUDE: "The Church of God Is Everywhere"[2]

CALL TO WORSHIP: I John 3:18

LEADER:

This is the beginning of a New Year. Isn't it wonderful to be alive and happy? What do people need to have real joy? Yes, they need food and clothing and a place to live. Is there anything else necessary? Yes, friends. There is still something else, but perhaps you will think of it later.

Look at the picture on our table. Do these children look happy? What are they doing? It does look as if they are going somewhere with Jesus, doesn't it? The name of the picture is "Follow Me." Remember that last week we talked about keeping the spirit of Christmas (which is the spirit of Jesus) all year. Tom Curr is the artist who painted this picture. It was his way of showing that children do keep Jesus' spirit alive; they do follow him.

What countries are represented in the picture? Is it true that children around the world follow Jesus? Yes, if they know about him. What helps them to know? (Missionaries, churches, doctors, teachers, etc.) As we sing the next hymn together let us think especially of what the words are saying to us.

HYMN: "We Thank Thee for Our Church"[2]

LEADER: "What is the Church?"

What does the last part say? Yes, in it we are asking God to help us work and share until there are churches everywhere. What is the Church? I like to think of it as a group of people living and working and worshiping together in a Christian way, trying to bring others close to God. One more thing, then, that people need to bring them real joy, is to know and worship God. Sometimes we think of the Church being world-wide. That means that all over the world where the story of Jesus has been taken there are groups of people who work and worship together in a Christian way. There is a hymn called "The World-wide Church." Suppose we sing it together now.

HYMN: "The World-wide Church"[2]

LEADER: (Continues)

Here is a globe of the world. Do you suppose we could find on it some of the places of which the hymn spoke? First, let us look for our own home where we have the church. Over here we find Europe. Here are some pictures of European children. I thought that perhaps you would also like to see some pictures of beautiful churches in Europe. *(Show pictures of children and of cathedrals and churches.)* Some of their churches are called cathedrals. What has happened to some of these beautiful buildings? They have been destroyed in the war. Does that mean that there is no church in Europe? No, because the Church is not just a building; it is a group of people. The Christian people are rebuilding their churches. What was the next place mentioned in the hymn? Asia. *(Show pictures of Indian, Japanese and Chinese children).* Perhaps during the week you will be able to find out something about the church in other parts of the world.

OFFERING AND HYMN: "Thy Work, O God, Needs Many Hands"[2]

PRAYER: Dear God, our loving Father, we are glad that we are part of the world-wide Church. Help us to remember that all over the world where people have heard the story of Jesus there are children who are worshipping God in their lovely churches just as we are worshipping in our church today. May we find ways of helping in our church. Amen.

POSTLUDE: "The Church of God Is Everywhere"[2]

January 12

THEME: *The Church in Europe*

WORSHIP CENTER: "Follow Me"[1]

PRELUDE: "Thee with Tender Care I'll Cherish"[3]

CALL TO WORSHIP: I John 3:18 (printed on board. Have children repeat it together)

HYMN: "We Thank Thee for Our Church"[2]

LEADER:

Last week we were talking about the world-wide church. What did you find out about the church in other parts of the world? (Allow time for responses; if there are none the leader might show pictures of some famous cathedrals from European countries.) The music to which you listened this morning came from Europe. It was written by a famous German composer many many years ago. His name was John Sebastian Bach. Would you like to hear a story about him?

STORY:

JOHN SEBASTIAN BACH

It was midnight, but the moon was shining so brightly that it seemed like daylight. Sitting near the window with a large open book in front of him sat a little twelve-year-old boy. You are probably wondering what he was doing and I do not think you could ever guess. He was copying music! It isn't very easy to copy music and it wasn't very easy for him, but he copied it until the moonlight no longer came in the window. Then he put the book away and crept upstairs to bed.

This little boy's name was John Sebastian Bach. He lived in Germany with an older brother who was a music teacher. Their parents were not living so the two of them lived alone. John's brother did not want him to copy music from the big book because he thought that it was too hard for him. But John knew that it wasn't too hard. He loved music very much and he wanted to study all that he could.

As he grew older he became even more interested in music. He sang in the choir in church and loved it. Most of his free time he spent in playing the organ.

He finally became an organist. Of course, being an organist didn't bring him much money, but he saved what he did earn so that he could go to concerts to listen to famous musicians.

Finally he began to write music. He must have loved God and the church very much because much of the music he composed was church music.

People never really appreciated him nor his music while he was living, but about one hundred years after his death they discovered what a wonderful musician he really was. Now, almost two hundred years later, his music is still played and loved all over the world.

OFFERING: While we give our offering today suppose we listen again to the music composed by John Sebastian Bach. It is about Jesus. (Have pianist play Prelude again.)

PRAYER: Dear God, we are glad for the churches in Europe where people go to learn more about you and about Jesus' way of living. We are thankful for John Sebastian Bach who loved the church and you so much that he wrote beautiful music to tell others of your love. May we show our love for you by the way we live. Amen.

POSTLUDE: "Thee with Tender Care I'll Cherish"[3]

January 19

THEME: *The Church in Asia*

WORSHIP CENTER: "Follow Me"[1]

PRELUDE: "Thee with Tender Care I'll Cherish"[3]

CALL TO WORSHIP: I John 3:18 (Repeat together)

HYMN: "The World-wide Church"[2]

LEADER:

What is the name of the man who wrote the music which we heard at the beginning of our service today? I'm so glad that you remembered him. From what country did he come? Today we are going to think about the church in Asia. Will someone find Asia on the globe? It covers a lot of

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[1] This picture may be obtained through your denominational book store or from the Pilgrim Press Book Stores, 14 Beacon St., Boston or 19 S. LaSalle, Chicago 3. Size 27 x 20½, $1.25; size 17 x 12¼, 75c.

[2] *Hymns for Primary Worship*, Westminster Press, 1946.

[3] *Sing, Children Sing*, Edith Lovell Thomas, 1939.

territory, doesn't it? There aren't as many Christian churches in Asia as there are in Europe. We need many more missionaries to go to Asia to help the people know about Jesus. But even though there aren't as many Christian churches as there are in Europe the ones that are there are doing all they can to help people know about Jesus' way of living. I could tell you many stories about the churches in India and China and Japan, but since there isn't time to tell all of them I would like to tell you a story of a wonderful Japanese Christian.

STORY:

TOYOHIKO KAGAWA

Many years ago there lived in Japan a young boy named Toyohiko Kagawa. As a child he loved to be out of doors, to run and play in the sunshine. He also liked to read. He was not very happy at home because people were not always friendly there. When he became a young man he went to live with a rich uncle in a large city in Japan. While he was living there he went to school. He had never heard nor thought much about God until he had a teacher in school who was a Christian. Kagawa liked this teacher very much and he became interested in him and asked the teacher to tell him about God. Finally, Kagawa knew that he, too, wanted to believe in God and Jesus' way of living. Because this new belief made him so happy he wanted others to believe as he did, so he decided to go to another school and learn to be a minister. When he told his uncle of his plans his uncle was very angry and told him never to come to his home again if he was going to be a Christian.

Kagawa started out alone with no money. He worked his way through school doing any and all kinds of work. Finally he began to preach about Jesus to the people on the streets. Sometimes they made fun of him, but he never stopped. He even rented a little room downtown so he could be closer to the people he wanted to help and whenever anyone needed a place to sleep or was sick or in trouble Kagawa took care of him. Sometimes people hurt him, but he always repaid with kindness.

Kagawa is an old man now; he is half blind and is not at all well, but he loves God very much and is still doing everything he can do to help others know about Jesus' way of living.

OFFERING AND HYMN: "Thy Work, O God, Needs Many Hands"[2]

PRAYER: Dear God, our loving Father, we are truly grateful for great Christians like Toyohiko Kagawa. As we think about the love he gave to others it makes us thankful for the world-wide Church. May we never forget that all around the world there are people who love Jesus enough to give their lives in service. May we help them through our churches. Amen.

POSTLUDE: "The World-wide Church"[2]

January 26

THEME: *The Church in Africa*

WORSHIP CENTER: "Follow Me"[1]

PRELUDE: "The Church of God Is Everywhere"[2]

CALL TO WORSHIP: I John 3:18 (Repeat together)

HYMN: "The Church of God Is Everywhere"[2]

LEADER:

For three Sundays we have been thinking about the world-wide Church. We have discovered that all around the world the Church has given us people who have given their lives to serve others. We mentioned John Sebastian Bach from Europe and Toyohiko Kagawa from Japan. For three Sundays we have also been repeating together a certain verse from the Bible. Do you suppose it has anything to do with the world-wide Church? What does it mean? It means that if we truly love God as Jesus taught us to love, we will not just talk about it but we will use our lives to show love to others. That is what John Sebastian Bach and Kagawa did. John Sebastian Bach gave love through music. Kagawa gave his through service to others. Today I would like to tell you another story. This story is about a man who showed his love by healing others. He was a doctor and he went to the country mentioned last in our hymn, which is Africa.

STORY:

A DOCTOR IN AFRICA

Albert Schweitzer was a famous organist. He loved music and he loved to play. He was well known for his playing in many parts of Europe.

One day he happened to be walking in a park and as he was resting he noticed a statue of a Negro. As he looked at the statue he began thinking of the Negroes in Africa. He recalled that there was a great deal of sickness in Africa and no one to do anything about it except medicine men who usually made things worse. Right then he decided to go to Africa as a doctor. The only trouble was that he was a musician, not a doctor. But that did not stop him. He went to school and studied until he became a doctor. Then he went to Africa. There was a home where he and his wife could live, but there was no hospital. With the help of a young Negro boy he cleaned out a chicken coop and white-washed it. In this he set up his operating table. There was no roof so he wore a helmet to protect him from the sunshine.

At first the people would not come to him because they were afraid of him and did not trust him. Gradually they learned that he loved them and wanted to make them well. Then they began to come. When they asked him why he came to their country Dr. Schweitzer would tell them that it was because he believed in Jesus' way of living and wanted to live that way, too. Then the people wanted to know about Jesus. So Dr. Schweitzer told them. In this way he has helped many to know Jesus and to worship God in Jesus' way.

Last year when Dr. Schweitzer was seventy years old there were celebrations held in honor of his birthday in several cities of Europe. But he stayed at his hospital in Africa, helping the people and telling them about Jesus.

OFFERING AND HYMN: "Thy Work, O God, Needs Many Hands"[2]

PRAYER: O, God, our loving Father, we are most thankful for the world-wide Church. We are grateful that our church is part of it. As we remember the Church around the world as shown through Christians who served in many ways, help us to willingly serve our church at home in a loving manner knowing that as we do this we are also serving the world-wide Church. Amen.

HYMN: "The World-wide Church"[2]

POSTLUDE: "The World-wide Church"[2]

Junior Department

By Grace M. Smeltzer *

THEME FOR JANUARY: *I Will Praise Him*

For the Leader

When a child is newly made aware of the goodness of the heavenly Father, he feels a sense of wonder or awe or thanksgiving, and he has worshiped. In our worship sessions this month we want to bring forth that response of awe and wonder that will result in increased reverence on the part of the group.

"Tools of Worship" are needed by the junior, as well as by his older fellow Christians. We suggest that this month specific attention be paid to the problem of making the offering service and the closing of the worship service meaningful, that these two elements may dignify rather than become a break in the worship of the group. For the offering service we may use the hymn "We Give Thee But Thine Own," found in most children's hymnals. It may be played quietly as offertory music and the words sung as the offertory response. For the closing words of the worship service you may want to use Psalm 19:14 or some similar verse, in order that the group may go to their classes in a continued spirit of worship, rather than an abrupt closing and scattering to classes.

The Kodachrome Slides listed below may be used as enrichment material where the individual school finds it possible to secure them. They are listed in the order of their appropriateness to the worship services of succeeding Sundays, and may be secured at a cost of 50¢ each from the Society for Visual Education, 100 East Ohio St., Chicago, Ill.

Ha662 "David Praising God"
Ha727 "Christ Among the Doctors"
Cc135 "I Am The Way"
Cc494 "Follow Me," Burnand

* Altoona, Pennsylvania. Author of vacation school text, *Worshiping God.*

January 5

THEME: *I Will Praise Him — in My Heart*

PRELUDE: "All Things Praise Thee, Lord Most High"

CALL TO WORSHIP: (Psalm 9:1a, 2)

Leader: "Thou hast put gladness in my heart."

Group Response: "I will praise thee, O God, with my whole heart."

Leader: "I will be glad and rejoice in thee."

Group Response: "I will sing praise to thy name, O thou most high."

HYMN OF PRAISE: "Jesus, I Will Praise Thee"

OFFERING SERVICE as indicated in "For the Leader."

INTRODUCTION TO THE THEME: (leader)

With these words John Milton spoke his praise and thanksgiving to God:

> Let us with a gladness mind
> Praise the Lord, for He is kind:
> He with all commanding might,
> Filled the new-made world with light.
> All things living He doth feed;
> His full hand supplies their need.

When we receive gifts from our parents we immediately want to say "Thank you" for the gift. We want to tell them how we appreciate their love and goodness. We want them to know of our honor and respect. Milton thought of God's love and care, the

beauty of his world, the great power and majesty of God. He thought of these things and then wrote the last lines of his poem:

Let us then His praise sing forth,
His high majesty and worth.

FROM THE BIBLE: (To be read by three juniors, prepared beforehand.)

Matthew 5:8; Luke 6:45; Psalm 139:23, 24.

STORY MESSAGE:

THE HEART OF A KING

He was not always a king. He was one of many brothers, the sons of Jesse, and he lived in the land of Palestine.

The king in those days was named Saul, and once he had been a very good king indeed. Little, by little, however, he began to do those things which pleased him rather than God. Because of this, God spoke to Samuel, the prophet, saying, "The Lord hath sought him a man after his own heart." Samuel was told by God to go seek the man whom God had chosen for the next king. "I will send thee to Jesse, the Bethlehemite," he was told, "I have provided me a king among his sons."

Obeying God's command, Samuel set forth on his long journey, seeking the home of the man whose son was to be king. At last he came near to the little village where Jesse and his family lived. Now Samuel did not wish them to know just then what his purpose was in coming. So, as the men of the village came out, he called to them saying, "Come together to a sacrifice to be held in praise of the Lord." All the people came, and of course with them came Jesse and his sons. Each was a fine young man, who would make a good appearance as a king. Samuel thought, "How shall I choose among them? They are all fine young men with a look of wisdom and dignity."

After the feast was over, Samuel asked that the young sons of Jesse be brought before him, and they came, one by one. The first one was Eliab and Samuel thought, "This must be the one." But it was not, for God was saying, "The Lord looketh on the heart." The second son of Jesse, Abinadab came, and then the third son Shamnah, and the fourth and fifth until seven sons of Jesse had appeared. Samuel was dismayed, and he enquired of Jesse, "Are here all thy children?" "There remaineth yet the youngest," was the reply of Jesse, "And behold he keepeth the sheep." "Send and fetch him," commanded the prophet, and they hastened away to bring David before him. As the young shepherd lad came quietly before the aged prophet, the heart of Samuel was drawn to him. "Arise, anoint him, for this is he," came the clear voice of God to Samuel's heart. So there, in the presence of all the people, Samuel obeyed the command of God and anointed the young boy to be the future king of Israel.

David continued for a while as a shepherd, for God was not yet ready for him to take his place as king. There on the lonely hillside, while he tended the sheep, David thought long thoughts about God and his goodness, and the wonderful things in the world he had made. David loved to make music on his harp, and sometimes, as he thought of these things, he would make them into a song and play the song on his harp as he sang the words.

He would look at the sky with its stars shining out of the velvet blackness, and the heavens beautiful with the light. Then he would sing the words, "The heavens declare the glory of God, and the firmament showeth forth his handiwork."

After a long day on the rocky hillside with the caves and gullies where bears and lions might jump to attack the sheep, he would think, "How much care they have needed today! I am glad I was able to lead them safely home." And then, because David's heart was filled with love for the heavenly father, he would think to himself, "The Lord takes care of me that way, too." So he would begin to sing the words of the song we know as the Shepherd's Psalm, "The Lord is my shepherd, I shall not want."

When David awoke to a bright fresh morning with its promise of a happy day, he would lift up his voice again to sing, "Thou hast put gladness in my heart."

Many long years passed, and David had many adventures before he became king. But king he did become, chosen by God, because he was a man after God's own heart.

LEADER:

If we were to put our thoughts about God into a psalm of praise, we might say it something like this:

THE CHILDREN'S PSALM

The Lord is my leader and king,
I shall never follow another.
He gives me all the care and help
Of a loving heavenly Father.
He leads me in paths of right deeds and thoughts.
He teaches my heart to be reverent before him.
Though sometimes I am not strong and courageous as I would be,
Yet I need fear no evil with Jesus as my guide.
His words and his deeds give me courage.
When I read that he said, "Let the children come," my heart is glad.
Surely his watch care and guidance will be mine all the days of my life,
And I shall be a follower of Jesus forever.

G. M. S.

Another person, who knew and loved God just as David did, wrote a lovely song and called it "Just as I Am, Thine Own to Be." The words are like a pledge. (The leader may read the first verse.) While our pianist plays the music softly, may we sing these

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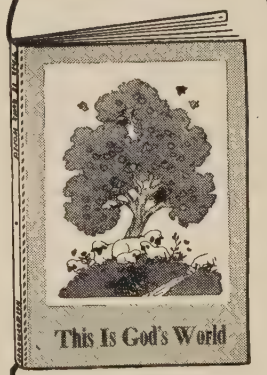

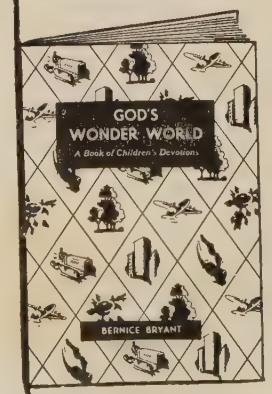

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words as our prayer pledge to be a person after God's own heart in the new year.

PRAYER HYMN: "Just as I Am, Thine Own to Be"

CLOSING WORDS: Psalm 19:14

January 12

THEME: *I Will Praise Him — in His House*

PRELUDE: "Fairest Lord Jesus"

CALL TO WORSHIP: (Psalm 122:1; 95:2; 100:2)

Junior: "I was glad when they said unto me, "Let us go into the house of the Lord."

Group Response: Joyfully we come.

Junior: "Let us come before his presence with thanksgiving."

Group Response: Joyfully we come.

Junior: "Serve the Lord with gladness; come before his presence with singing."

Group Response: Joyfully we come.

HYMN OF PRAISE: "We Come with Songs of Gladness"

INTRODUCTION TO THEME:

It has been called by many different names, but as long as men have worshiped God, they have set apart one place as sacred for the worship of their God. Abraham, when he was crossing the lonely desert, set up a stone altar, and there he and his family gathered to thank God for his care. The people of Israel who traveled from Egypt to the land of promise built a church which they could carry about with them, a tent church which they called the Tabernacle. When they were in their own land and Solomon was their king they built a beautiful place of worship and they called it the Temple. Today men build a place for the worship of God and we call it our church. Let us listen to some words from the Bible about Jesus and the place of worship.

FROM THE BIBLE: Luke 2:40-52 (Read by a junior prepared beforehand.)

PRAYER: Our heavenly Father, we have come together in thy house today to worship thee. We are glad for the beautiful things we find in it which turn our thoughts to thee. We thank thee for all those who have given gifts to make this a beautiful house of worship. May we truly praise thee with reverent hearts, as we sing and join in prayer, and listen to thy word.

OFFERING SERVICE (See "To the Leader")

STORY MESSAGE:

IN THE PRESENCE OF THE KING

Alfred had never been to the king's palace. Many times the boy had heard from his father wonderful stories of the king and his beautiful home. His father had promised that some day the two of them would go to the capital city and up the wide steps that led to the palace.

One night the boy's eyes were brighter than usual and he was excited, for his father had said, "Alfred, tomorrow we are going to the palace. Be ready."

And Alfred was ready. The father and son started on their way. After winding through many narrow streets, they came in sight of the beautiful palace, the king's home.

"What a lovely home to have!" thought Alfred, as they slowly climbed the steps and found their way inside the grand hall.

Alfred never had seen so beautiful a place. All the great high walls and heavy curtains looked so soft that he wanted to touch them to see if they were real. This was truly the castle, for far over on the other side of the room, Alfred saw a throne covered with purple and gold, and his heart beat faster as he saw the king.

Then the boy wanted to call out and tell the king how glad he was to see him, but he looked around and no one else was doing that. Instead, all of the people were very quiet and spoke only when they had to. Even then they whispered. As Alfred watched the people, he saw that no one at all spoke to the king unless he first knelt at the foot of the throne and waited for the king to speak. "Father," he volunteered, "Why is everyone so quiet and why do they kneel?"

"The people are quiet, Alfred, because they want to listen and hear what the king has to say to them. They kneel because they love him and they want him to know it. They love him because he rules over them wisely and because he is good to them, but most of all because he loves them so much."

Eagerly Alfred took his father's hand and pulled him as if he would go closer. "Father, I would like to talk to the king, to thank him, and tell him that I love him."

"Oh, no, my son; the king is too busy! He never could be bothered with a lad like you. You must wait."

How that hurt! Alfred had wanted very much to talk to the great king.

Very quietly they slipped out on the porch again and were ready to start down the steps when they stopped to listen. From somewhere not far distant, chimes were playing the sweetest music you can imagine.

"Father, listen to the music!" said the boy.

"Alfred, that music comes from another palace. Would you like to see that before we return?"

Indeed he would! Alfred thought how fine it would be to tell his mother that he had seen two kings, instead of one. They had only a short distance to walk before they came to a beautiful doorway, carved with figures. As his father pushed one side open, they slipped inside. Alfred thought this room was even more beautiful than the other. The tall, narrow windows, all blue and gold, let in a light that filled the whole room.

As they took their seats, Alfred listened to the chimes that could be heard distinctly now. He felt the still quietness. As he looked around him, people were kneeling or sitting quietly with bowed heads. But where was the king?

Almost before he asked himself the question, the answer came to him. "There is a king here just as there was in the other palace, but we cannot see him. This is a church. God is the great king of all. He is here with us, and these people are kneeling and waiting to hear what he has to tell them."

Very gently he whispered, "Father, will God have time to talk to us?" "Yes," the father answered, "to talk to us and to listen to us."

Together they bowed their heads to listen to the greatest king of all. Together they joined in the songs of thanksgiving and praise that rose from the hearts of the happy people who worshiped their king—the king who was never too busy to listen to them.

—BETH MCCLURE[1]

HYMN: "O Worship the King"

CLOSING WORDS: Psalm 19:14

January 19

THEME: *I Will Praise Him—on His Day*

PRELUDE: "The Earth Is Hushed in Silence"

CALL TO WORSHIP:

Junior: Let us praise Jesus who came to the world to tell of the Father's love.

Group Response: "For the Lord is great and greatly to be praised."

Junior: Let us lift our voices in sweet and thankful hymns of adoration.

Group Response: (Same as above)

Junior: Let us bow our heads and hearts in the quietness of prayer.

Group Response: (Same as above)

HYMN OF PRAISE: "This Is the Day the Lord Hath Made"

POEM:

Joyfully the Sabbath bells,
Ringing out their chime,
Say to all the worshippers,
"It is time!" "It is time!"
Time to come to worship,
Time to come to pray,
Time for all who love him
To gather in his house today."

—G. M. S.

PRAYER SONG: "Father, Lead Me Day by Day" (To be sung by the group as a prayer. If music is not available, have a junior prepared to pray this prayer. It is found in many hymnals.)

OFFERING SERVICE (See "To the Leader")

INTRODUCTION TO THEME:

(Mention Thanksgiving and Lincoln's birthday as special days set aside for commemoration and honor.)

These are days we set aside as "different days." God set aside one day of each week to remember him and his son, Jesus. He told us about this different day in these words: (Read Exodus 20:8; Dueteronomy 5:12; and Psalm 150, a psalm of praise for all days.)

POEM APPRECIATION:

Through conversation help the children to appreciate the thoughts emphasized in this poem: that the Sabbath is a day when we come joyfully to God's house, to join with grateful hearts in his praise. It is a day of rest, a day of pleasure, a day of remembering Jesus. It is a day to make us stronger to live at our best.

"Lord, this day thy children meet
In thy courts with willing feet:
On this festal day we raise
Grateful hearts in hymns of praise.
Not alone the day of rest
With thy worship shall be blest;
In our pleasure full and free,
Lord, we would remember thee.
Help us unto thee to pray
For thy blessing on this day;
From thy presence thus to win
Hearts all pure and free from sin."

—BISHOP W. W. HOW

PRAYER:

We thank thee, our heavenly Father, for the day which is set aside for remembering Jesus. We remember the boy Jesus who went to the synagogue often to worship thee. We remember the man Jesus who smiled at children, and told wonderful stories of living in the way that pleased the Father. We remember that he asked us to learn to pray and taught us how to pray by the prayer which he gave to the disciples. May we remember him on his day as we pray it now together:

THE LORD'S PRAYER in unison.

HYMN: "O Jesus, Lad of Nazareth"

CLOSING WORDS: Psalm 19:14

January 26

THEME: *I Will Praise Him—Together with Children Around the World*

PRELUDE: "We've a Story to Tell to the Nations"

CALL TO WORSHIP: (Psalm 66:4; 67:3)

Leader: "All the earth shall worship thee and shall sing unto thee."

Group Response: "They shall sing to thy name."

[1] Presbyterian Committee of Publication, used by permission.

Leader: "Let the people praise thee, O God, let all the people praise thee."

HYMN: "It Makes No Difference, East Or West"

OFFERING SERVICE (See "To the Leader")

INTRODUCTION TO THE THEME: (Leader)

Jesus often spoke of himself as the good shepherd. One day when he was talking to a group of people he said, "Other sheep I have which are not of this fold; them also I must bring." That group of people, and many others since then whom we call missionaries have tried to tell the good news about Jesus to people all over the world, to the "other sheep" of his fold. The story has gone around the world.

STORY (Tell a missionary story describing how the message has been taken around the world. This may be found in missionary lesson units, special missionary materials or story books. One possibility from the INTERNATIONAL JOURNAL is the story, "A New World Neighborhood" on page 21 of the December 1943 issue.)

HYMN: The group may choose two or three of their best known hymns of praise, and sing a verse of each.

CLOSING WORDS: Psalm 19:14

Intermediate Department

*By Frances Nall**

THEME FOR JANUARY: *"Go Ye—into All the World"*

For the Leader

Help the junior-highs to realize that Jesus' command is meant for us today, just as it was for his early disciples. Help them to see how they can help spread Jesus' message into all the world.

For your worship centers have symbols of Christians in other lands, as: In front of the cross have a Bible brought from Palestine, Borneo, or India. Or have a picture of a mission church or school[1] mounted on cardboard and placed between two lighted candles. Have products raised or mined in mission lands—gold, silver, ivory, cashmere, and silk—used on the altar, as an altar cloth, or candle holders.

January 5

THEME: *Going to School in India*

PRELUDE: "Holy, Holy, Holy"

CALL TO WORSHIP:

Leader: The Lord hath made known his salvation; his righteousness hath he openly showed in the sight of the nations.

Group (or Verse Choir): They shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God.

HYMN: "In Christ There is No East or West"

SCRIPTURE: Acts 11:19-26. (Leader should give the setting of this story, as: The little band of Christians who had stayed in Jerusalem after Jesus' resurrection were looked on with suspicion. When one of their group, Stephen, was stoned, the others fled to distant points. Wherever one of Jesus' followers went he told the glorious story of Jesus' life, and soon many people in all parts of Palestine and Syria were becoming followers of Jesus. Our Scripture tells part of this story.)

RESPONSE: "Let the Words of My Mouth"

PRAYER *(by a student):* Our Father, we thank thee for thy Son who showed us the best way of living. May we not be content to enjoy the good things of life without sharing them with other boys and girls. Help us to see the things we can do in bringing thy Kingdom to the world and spreading Christianity around the globe. In thy Name, we pray. Amen.

RADIO INTERVIEW *(by three intermediates):*

AT SCHOOL IN INDIA

Announcer (speaks into microphone): As our interviewer today Bob, an eighth grader, will interview Marilyn who just landed in America yesterday. She has spent all her life in India where her parents have been missionaries for fourteen years. They are now back on a year's furlough and Marilyn will enter our public school tomorrow. Take it away Bob.

Bob: Aren't you afraid to come to America and start in school after going to a mission school in India?

Marilyn: I went to Woodstock School in India. It is just like an American school. We studied the same subjects you do in United States. I'm ready to enter the eighth grade now.

Bob: Who goes to Woodstock school? Are all the boys and girls Indian?

Marilyn: Everybody goes to Woodstock School. We have over four hundred students, some of them are missionary's children from India, Burma, and even Borneo. There are Americans, Canadians, English, German, Jewish, and Dutch boys and girls besides Indian and Burmese children. Four years ago we had the most excitement at school, for twenty new pupils came from China. They had flown over the hump from Chengtu to Calcutta, then came by train. Six of the twenty were Chinese students. One of the Chinese girls, Hui Chen, was so cute and smart, too. We elected her president of the student body.

Bob: Where do you live, or do you go home at night?

Marilyn: None of us can go home at night. All the students come from 25 to 3500 miles to school. We live in dormitories, just like college students do here. The house mother treats us just like a real mother. She makes us practice the piano, make our beds, and takes care of us when we are sick. Although now we are having a new hospital equipped. We all go to church either at Parker Hall or at Kellogg Church, and in our intermediate Endeavor we are helping support the Blind School at Rajpur and a Leper Home at Naini.

Bob: Didn't you ever have any fun?

Marilyn: Of course, Woodstock is located in Mussoorie, which is in the foothills of the lofty Himalayan mountains. We take hikes into the forests, and collect ferns, beetles, and our dormitory had a pet rhesus monkey. The older boys take long hikes. Once they hiked two hundred miles. But it took them two weeks.

Bob: Is Woodstock a public school?

Marilyn: Oh, no. It is a mission school supported by eight different denominations in United States and Canada. It was started by the Presbyterians ninety-four years ago. And these other churches came in later.

Bob: Can boys and girls in America do anything to help Woodstock School?

Marilyn: Oh, yes. By giving your Sunday offerings to missions you are helping support Woodstock. If you want to do something special, you can send clothing, books, games, and medical supplies for Sale Day, which is the first week of June. The whole school has a big fair and every church group has a booth. The money they make goes to help equip the hospital. You can send your supplies to Woodstock School, Mussoorie, U. P., India.

Announcer: Thank you, Bob, for this interview with Marilyn. We shall now turn the microphone over to Bill Davis for station identification.

OFFERING: For Woodstock School or other mission cause.

HYMN: "Lift Up Our Hearts, O King of Kings"

BENEDICTION: Dear Father, may we learn to serve thee better, and hasten the coming of thy Kingdom in the whole world. Amen.

January 12

THEME: *Physical Education in India*

PRELUDE: "Light of the World, We Hail Thee"

CALL TO WORSHIP: Psalm 24:1-4.

HYMN: "O Son of Man, Our Hero Strong and Tender"

SCRIPTURE AND RESPONSE:

Leader: One thing I asked of the Lord, that will I seek after; That I may . . . behold the beauty of the Lord.

Choir or Group: "Fairest Lord Jesus" *(first stanza)*

Leader: Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

Choir or Group: "Fairest Lord Jesus" *(second stanza)*

Leader: The Lord will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising.

Choir or Group: "Fairest Lord Jesus" *(third stanza)*

PRAYER: That we may be strong in body, radiant in personality, and keen in intellect as Jesus was.

TALK:

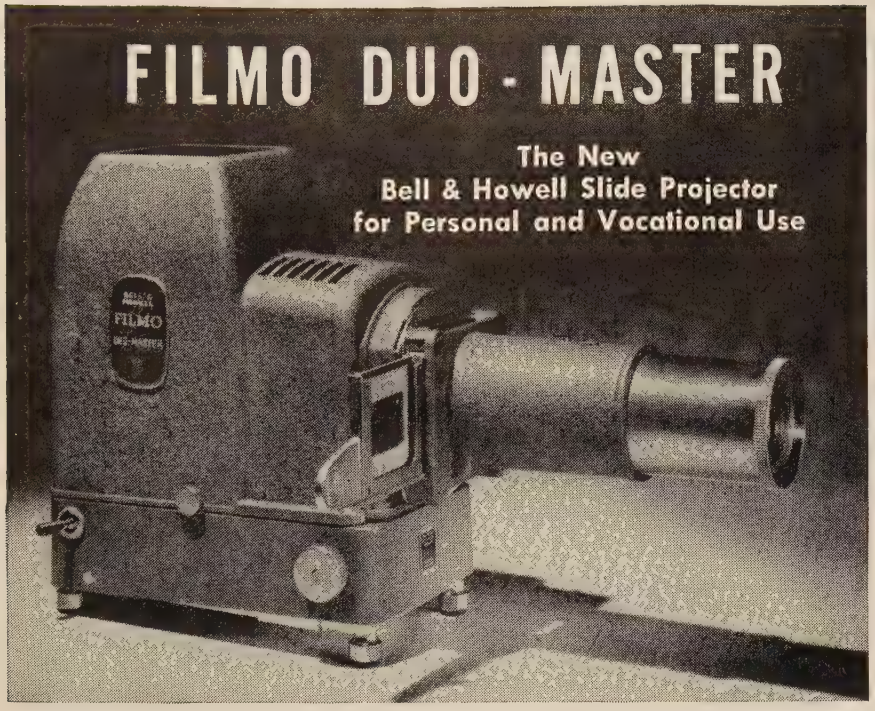
KOH-I-NUR CAMP

Not only do missionaries teach about Jesus' way of life by preaching, but by helping people to be healthy. In a land where there is so much illness, the gospel of Jesus brings a message of hope to the people of India as the missionaries teach God's laws of health. There is only one college in all of India where boys may train to be directors of physical education. This is at Lucknow Christian College. After nine months' training in the college, the two summer months are spent at Camp Koh-i-Nur in the cool Himalaya mountains. The camp is 4500 feet in elevation, has two nearby lakes, a large, well laid-out playground in a natural amphitheater surrounded by pine and oak trees. Much time is spent in agility exercises, a form of Danish and Swedish training which exercises the body in well rounded and symmetrical form.

Swimming and life saving, track, weight lifting, hurdling, spear throwing, wrestling, besides the major sports of baseball, basketball, and volleyball are stressed. The theory side of these courses is not neglected and classes are held among the pines and on the verandah of the director's cottage. Camp fires, boating, hiking, picnics, besides the

* Staff Consultant on Church School Curriculum, First Methodist Church, Evanston, Illinois.

[1] Such pictures may be found in denominational missionary magazines, such as the *World Outlook* of the Methodists, *World Call* of the Disciples, and *Missions* of the Northern Baptists.



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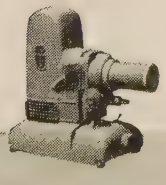

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daily devotional time at Decision Hill, make this camp noteworthy. Both the government and the church support this camp, from which Christian physical directors go into all of India to teach the youth the care of the body and the Christian way of life.

OFFERING: We could give thee nothing, if thou hadst not first given it to us, O Father. Grant that this great mission work in India and in all lands may prosper under thy guidance. Use these our gifts to further thy Kingdom of Love around the world. In thy Name, we pray. Amen.

PRAYER HYMN: "Dear Lord and Father of Mankind"

BENEDICTION: Psalm 89:1.

January 19

THEME: *Visiting an Indian Home*

PRELUDE: "Happy the Home When God is There"

CALL TO WORSHIP:

Leader: O sing unto the Lord a new song, sing unto the Lord, all the earth.

Response: The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof.

HYMN: "O Master Workman of the Race"

SCRIPTURE *(read by several intermediates):* "Our Creed"

First student: We believe that "God is a Spirit; and they that worship him must worship him in spirit and in truth."

Second student: We believe that God is Light and "if we walk in the light, as he is in the light, we have fellowship one with another."

Third student: We believe that "God is love, and everyone that loveth is born of God and knoweth God."

PRAYER LITANY:

Leader: Dear Father in Heaven, giver of all life,

Group: We give thee our thanks.

Leader: Thou who art the Father of all peoples everywhere,

Group: Help us to live together as brothers.

Leader: Thou who art the giver of food, clothing, and comforts of life,

Group: Help us to realize the worth of all peoples of every nation, and be willing to share with them.

All: Show us the things which we can do for the uplift of mankind. In thy Name, we pray. Amen.

HYMN: "The Hidden Years at Nazareth"

TALK:

AN INDIAN HOME

Each July when school starts at Lodhipor Community School, North India, ninety boys from six to sixteen years of age arrive with their books and bedding rolls. Soon the boys are accustomed to dormitory life and are very happy in school. When six-year-old Aaron started to school, he cried every day. In the middle of reading class one morning a rooster started to crow just outside the class room window. Aaron tried to keep the tears back but just did not succeed. When asked what the matter was, he sobbingly replied, "Our cock at home crows like that."

But Aaron got accustomed to the Mission School and liked it. When he was twelve years old and in the seventh grade, he asked the missionary to go home with him for the Easter holiday. The missionary in a letter describes his visit to Aaron's home:

"Our train arrived at the little station about five o'clock in the morning, and since there was no way of getting out to the village ten miles away, at that hour, we lay down to sleep a couple of hours as we had had little or no chance for sleep on the crowded train.

"In India it is customary for us to take our bedding with us whenever we are to be gone over night so we had one bedding roll with us. There was no waiting room so we made our bed under a tree not far from the station and went to sleep. At seven o'clock Aaron's father drove up in a wagon with one of his servants and woke us up. The wagon was not big enough for all of us and the bedding, suitcases and water jar. We usually carry our own water with us for the water is impure in India unless boiled. The hired man walked beside the springless wagon and carried our bedding roll and water jar. About half way to the village he emptied the precious boiled water out of the jar to make it lighter. I did not really blame him, for we were tired enough riding in a springless cart, sitting as we were, crowded with our feet doubled up under us much of the time.

"The house we were given to live in was rather new but similar to the rest in the village. It was a one-room house built of mud and covered with a grass roof. There was a doorway but no door. There was no glass in the windows so if these were shut the room was dark. The floor was of mud as well as the walls. Everything had been cleaned up before we came.

"Aaron's family home nearby consisted of three rooms and a porch about six feet wide. On this porch was the stove, made of unbaked bricks and built up to a height of ten inches with a small grate. On such a ready made fireplace the women did all the cooking, squatting or sitting on very low stools as they worked. The beds on the porch served as chairs and tables for us when we sat down to eat the tasty food which Aaron's mother prepared. The family in India do not eat at the same time. We, the guests, were fed first, then Aaron and his father, and last of all the women and small children. We all ate with our fingers. From the rafters of the porch hung net bags of onions, peppers, and other foods. In large clay jars were kept the grains for winter use.

"As Aaron's family were Christians, each night we held a church service in the guest room. The nearest church was ten miles away, and many of the villagers had not had the opportunity to hear about Jesus' message of love until my visit. We hope Aaron will become a village preacher and tell his neighbors about God's love for all peoples."

OFFERING: (To support preachers in the Indian villages)

OFFERING RESPONSE: (May be sung to tune "Old Hundredth".)

"All things are Thine: no gift have we,
Lord of all gifts! to offer Thee;
And hence with grateful hearts today,
Thy own before Thy feet we lay. Amen."
JOHN GREENLEAF WHITTIER

BENEDICTION

January 26

THEME: *Needs in India*

PROCESSIONAL: "O Zion, Haste"

CALL TO WORSHIP: "The Lord is in His Holy Temple"

HYMN: "Christ Shall Have Dominion"

MEDITATION:

Leader: Let us remember Jesus as a boy at home.

Group: And he (Jesus) went down with them, and came to Nazareth, and was subject unto them, but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature and in favor with God and man.

Leader: Let us think of Jesus as a teacher.

Group: And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

Leader: Let us think of Jesus as a healer.

Group: Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her; and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

Leader: Let us think of Jesus as a preacher.

Group: He (Jesus) taught them saying, Blessed are the poor in spirit; for theirs is the kingdom of heaven.

PRAYER: Dear Father, we thank thee for Jesus' life and his example of perfect living. Help us today to follow his way of living, and to help others around the world to know about Jesus. In thy name, we pray. Amen.

PRAYER HYMN: "I Bind My Heart This Tide"

TALKS: "Needs in India"

First Speaker: One of India's greatest needs is for more schools. Only about 12 per cent of the people are literate and this includes all who can barely read or write. India cannot advance nor can Christianity advance until people are able to read the Bible and other religious and educational literature.

Second Speaker: Another of India's needs is for doctors, nurses and physical education directors to help the Indians overcome their high sickness rate. Many have tuberculosis which spreads through whole families and villages because the people do not know how to prevent its spread.

Not only do the Indian people need to know how to prevent and cure diseases, but they need to produce more and better food. The Agricultural Institute at Allahabad trains young Indian farmers to produce better crops and live stock. Gradually more and better food will be produced and so alleviate the hunger and famine which brings on disease. More such agricultural schools should be established so that more young farmers could be trained in modern methods of agriculture.

Third Speaker: The greatest need for India is Christianity. About one percent of the people of India are Christians. These Christians are trained in the mission schools and enter the professions of teaching, preaching, law, engineering, medicine, government service, railroad conductors, and farmers. Wherever these Christians work, they live the message of Jesus and further his kingdom of love.

Fourth Speaker: What can we do to help India meet these needs? We can do three things: We can pray for the missionaries, and the success of their work. We can give money to help support our mission work in India. Third, we can read about India and know its problems and so more intelligently help India to be a better country. We can write to our mission boards for suggestions of what and where to send supplies. Which of these shall we as a department do to help Christianity grow in India? (The leader may conduct an informal discussion.)

OFFERING: For missions in India.

BENEDICTION: (May be sung) Psalm 19:14 Amen.

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Senior and Young People's Departments

By Harry Thomas Stock *

THEME FOR JANUARY: *Looking Ahead*

For the Leader

The services of this month are centered in the idea of a program of personal improvement. The first month of the new year may be thought of as a time of "dedication to devotion." It is suggested that the committee in charge (made up of the leaders of the four services) meet together and ask themselves such questions as these:

What benefit can we derive for our lives if we adopt a purpose for the year? What shall this purpose be? (For example, "To Accept Jesus as Our Guide for Personal Living.")

What do we need most as Christian young people who would achieve character "after the pattern of Jesus"? (For example: a clear picture of our short-comings, an understanding of what kind of persons Christians should be, a determination to do the will of Jesus.)

What do we need most as persons who would build a Christian world? (For example: a realization of the injustices which others suffer, a purpose to help to relieve the sufferings of others.)

How can we develop a program by which our New Year's resolutions may be carried out in daily practice? (For example: a plan by which we shall take one fault after another and make progress in ridding ourselves of them.)

What are the first steps necessary in improving our lives? (For example: the practice of planning each day's life, the habit of studying the teachings of Jesus.)

The answers made to these questions may be included in the leader's talk in the services of worship, the first question for the first week, the second for the second week, and so on.

January 5

THEME: *One Increasing Purpose*

HYMN: "Forward! Be Our Watchword"

LEADER'S TALK: Emphasize the importance of setting new goals for your lives at the beginning of a year. Summarize the discussion of your committee on this subject. Suggest the kind of purpose that you recommend for the members of your group.

SCRIPTURE: Appropriate passages of Scripture are: Philippians 3:12-14; Psalm I; John 4:34.

THOUGHTS FOR MEDITATION:

"Have something forever to shoot at. Know your destination before you buy your tickets. Have a star to hitch your wagon to. Keep a personal blue print in your pocket and make every ounce of work and study and fun—every little experience—fit into your main object. Don't allow yourself to drift on the current like a chip. Be a real ship with a definite objective as your rudder. Then you will arrive. Think over that remarkable statement of Edison's very often, 'I never did anything by accident, nor did any of my inventions come directly through accident except the phonograph. No, when I have fully decided that a result is worth getting, I go ahead on it and make trial after trial until it comes.' "[1]

". . . Strong in will
To strive, to seek, to find and not to yield.
. . . For my purpose holds
To sail beyond the sunset and the paths
of all the western stars, until I die.
It may be that the gulfs will wash us down;
It may be we shall touch the Happy Isles.
. . . But something ere the end,
Some work of noble note may yet be done."[2]

HYMN: "A Charge to Keep I Have"

PRAYER:

We look back, our Father, upon another year, a year of joy and pain, of growth and failure, of purposes only partially fulfilled. We humbly confess our sins. We call upon thy patient love to forgive us for our weakness and our selfishness. Thou hast showered us with blessings we have not deserved. We would be more worthy of thy lovingkindness. Hear us, strengthen us, we pray, as at the beginning of a new year we pledge our love and life to thee. May one increasing purpose run throughout all that we do this year, the purpose to follow Jesus and to be loyal disciples of him whose name we bear. Hear us, strengthen us, as we pledge ourselves to thee with sincerity of purpose. Amen.

(Then may follow three or four prayers by young people, expressing their earnest desire to do God's will. This season of prayer may be closed with the unison repetition of the Lord's Prayer.)

HYMN: "Take My Life and Let It Be"

January 12

THEME: *Character "after the Pattern of Jesus"*

The leader may review, briefly, last week's purpose to develop character "after the pattern of Jesus." He may state that all have doubtless made some mistakes during the week, but that in this service of worship the young people renew their determination to strengthen their religious living.

Four young people may be prepared to state four needs of Christian youth, four positive traits of Christians. The following (or four others) may be named. In each case, a brief statement (not more than three minutes in length) may be made of the way in which youth are tempted, or of the importance of this particular character trait.

Honesty. (How easy it is to shade the truth, how little acts of dishonesty affect later life.)

Purity. (The importance of reading and seeing only the things which are pure, the necessity of keeping high our standards of conversation.)

Self-control. (The folly and harm of losing one's temper, the inadequacy of the excuse that we "can't help it.")

Thoughtfulness. (Being unselfish and considerate at home, being friendly and patient with others.)

The following hymns may be used: "Purer Yet and Purer," "My Jesus, as Thou Wilt," "Christian, Rise and Act Thy Creed."

These Scripture passages are appropriate: Romans 12:1, 2; Galatians 6; 7-9; Ephesians 4:29-32.

The following prayer, attributed to St. Francis, may be used:

Lord, make me an instrument of thy peace,
Where hate rules, let me bring love,
Where malice, forgiveness,
Where disputes, reconciliation,
Where error, truth,
Where doubt, belief,
Where despair, hope,
Where darkness, thy light,
Where sorrow, joy!
O Master, let me strive more to comfort others than to be comforted,
To love others, more than to be loved!
For he who gives, receives,
He who forgets himself, finds,
And dying, we rise again to eternal life.

January 19

THEME: *My Brother, in His Need*

The leader will review the emphases of the last two worship services. On January 5, you faced the need of having a Christian purpose for life. Last week, you declared your intention of making your own lives Christlike. Today, you think of this same purpose in terms of what you can do to help relieve the suffering of the world. This kind of brief statement may be made before the following program is begun.

HYMNS: "Lord, Speak to Me," and "Teach Us, O Lord, True Brotherhood."

PRAYER OF AWAKENING:

Lord, give us glory of a new day dawning,
Not of old orders that too long have failed;
Give us the will to dare the unknown dangers,
Of peaks no past has scaled.
Ours be the pioneers to build new kingdoms
On deep foundations; give us faith, we pray,
To dare the right, and to reject the evil
Against all fears today.
Lord, give us heroism, not of battles
Too long immortalized in song and story,
Not of the blood of innocents and brothers—
Lord, give us stainless glory.
Give us the gleam to lead a civilization
Out of the wastelands onto verdant sod
Where faith shall take the place of guns, and nations
Shall dare to trust in God.[3]

SCRIPTURE: James 2:14-18.

LEADER'S COMMENT:

It is our purpose to do God's will. This means that we must make our own lives spotless, pure, brotherly as Jesus was. It means that we must bear each other's burdens. Whenever men are oppressed, we must not only give them our sympathy, but we must also help to relieve their sorrow and try to remove the cause of their misery. As Christians, we must seek to extend the brotherly spirit to those of all races. We must sacrifice and labor to abolish unnecessary poverty. We must work courageously to make wars impossible. We are committed to the task of helping to establish the Kingdom of God on earth. To this purpose we dedicate ourselves in this new year. (This comment may be expanded, especially by pointing out some of the specific things which you can do in your own community and through your church.)

PRAYER: The leader and others may offer prayers, asking God's guidance and power in the task of building a Christian social order.

HYMN: "Where Cross the Crowded Ways of Life"

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* General Secretary, Division of Christian Education, Congregational Christian Churches, Boston, Massachusetts. These programs are reprinted from the December 1936 *International Journal* since the regular writer of the programs was unable to get them in on time this month.

[1] F. H. Cheley, *The Will to Win*, p. 29. W. A. Wilde Company. Used by permission.

[2] Alfred Tennyson, "Ulysses."

[3] Claude Weimer, "Prayer of Youth." From The *Epworth Herald*, September 5, 1936. Reprinted by permission.

January 26

THEME: *A Program to Match Our Purpose*

The leader will point out the fact that the last three worship services have dealt with a determination to do God's will. They emphasized the *purpose* of a life. Today's worship deals with the *program* by which we may achieve our purpose.

Some of the following points may be mentioned, or briefly discussed, by the leader. If we are to have *a program for living the Christian life,* it will include:

An attempt to understand Jesus.

A study of how great Christians (Paul, John Wesley, John Woolman, Toyohiko Kagawa) have lived.

A step-by-step plan for improving our own habits.

The search for guidance through church worship.

Intelligent discussion of our problems in the church school.

The practice of brotherhood in daily living.

The following hymns may be used: "Rise Up, O Men of God," "Prayer Is the Soul's Sincere Desire," "O Brother Man, Fold to Thy Heart."

The Scripture passage may be I Thessalonians 5:15-22.

Use the following service of prayer at the close of your worship program:

Our Father, we honestly desire to grow in character "after the pattern of Jesus." Strengthen our purpose as we pray in silence.

(Silent prayer)

Gracious God, we would be helpful to those in need. We would be neighborly to those who are about us. Teach us how to work wisely for a Christian social order.

(Silent prayer)

Kind God, we would plan each day's life so that we shall come to its end free from sin and having done something to lighten another's load. Keep us from impatience and selfishness. Forgive our sins. Strengthen us during the coming week, in the name of Jesus.

(Silent prayer)

Grant, our Father, that the remainder of this Sabbath day may be spent in ways that shall fit us for the temptations of the coming week. As we study and talk together, may it be with a will to know thy will. As we worship, may it be with hearts eager to respond to thy truth. As we go to our homes, may we so live that those who share our lives may be blessed by our helpfulness and love. So may we be thy true disciples.

(Silent prayer)

Surround us through temptations' maze
When artful foes assail
Help us a peaceful path to blaze,
To lead mankind in nobler ways,
Give strength—we shall not fail.

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Graded Curriculum and General Program Materials

Published from July 1, 1946 to October 1, 1946

THE FOLLOWING list has been prepared with the cooperation of the various editors and publishers. Quarterly lists of materials published in 1946 appeared in the March, July-August, September and October issues of the INTERNATIONAL JOURNAL.

These materials should be ordered from denominational book stores, or from the publishers indicated. Please mention the INTERNATIONAL JOURNAL in placing such orders.

I. Religious Education of Children

A. The Children's Division

KRAMER, EMMA JANE. *Equipment and Arrangement for Children's Groups in the Church.* Nashville 2, The Methodist Publishing House, 1946. 75 pages, $.20

The purpose of this booklet is to suggest ways of using space and equipment already available and to offer guidance to churches large and small that are planning to secure new equipment, to redecorate, to remodel, or to erect a new building.

B. Beginner

GRADED LESSONS FOR KINDERGARTEN CHILDREN, by Esther Freivogel. Second year, fall quarter, Part V. Teacher's textbook, *Learning in the Church School Kindergarten,* (for 13 weeks), $.45; *My Bible Leaflet,* a series of thirteen, four-page folders for the pupils, $.15; *Picture Set,* $1.00; *Message to Parents,* $.04 per set; *Activity Material,* $.15 per set. St. Louis, The Christian Board of Publication; Nashville, The Graded Press; Philadelphia, The Judson Press.

The fall quarter consists of three units; "Our Church Is a Friendly Place," "Our Homes," "We Plan for Christmas."

GRADED LESSON SERIES, *Kindness and Friendliness,* Part IV, by Elizabeth Cringan Gardner. *The Beginner Teacher,* 64 pp., $.25; *Beginner Bible Stories,* on cards 5" x 6¾", each with colored picture and story folder, $.16 per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1946.

The fourth of eight parts covering a new two-year course. Contains three units: "When Friends Visit," "Working with God in His World," and "Growing in Kindness and Friendliness." For use with all pupils in the beginner department.

C. Primary

GRADED LESSON SERIES, *God's Summertime Gifts,* Part IV, By Jean Lillie Hill. *The Primary Teacher,* 64 pp., $.25; *Primary Bible Lessons,* thirteen four-page leaflets, $.16 per set. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1946.

The fourth of twelve parts covering a new three-year course. Contains three units: "God's Summertime Gifts," "Boys and Girls Jesus Knew," and "Friends at Work and Play." The pupil's folders contain a variety of features suited to the primary child's interests and need of activities. Complete with wrapper that serves as a pattern sheet for use during the quarter. For use with pupils of all ages in the primary department.

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Third year, first quarter, by Marion Poppen Athy. Unit A, "Using the Bible." Unit B, "Some Stories Jesus Told." Unit C, "Christmas in Many Lands." Teacher's Guide, *Our Primary Children,* 64 pp., $.20; thirteen *Pupil's Leaflets,* $.12. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1946.

Each leaflet has a large picture in full color and contains many helpful features contributing to the growth of the child.

D. Primary, Junior

Thoughts of God for Boys and Girls in Winter Time. Hartford, Connecticut Council of Churches, 1946. 72 pp., $.25 per individual copy, $.20 to churches. Annual subscriptions received; order from denominations and councils.

Stories, songs, prayers, poems and pictures present the ways in which people have tried to live in the spirit of Jesus, ways in which "Emanuel, God with us" may be found in the daily round of living. For use from December 1 to February 18.

TAYLOR, FLORENCE M., and MCPHERSON, IMOGENE M. *If We Had Lived in Bible Times,* Part II (Units 3 and 4). New York and Nashville, Abingdon-Cokesbury Press, 1946. *Teacher's Textbook,* 224 pp., $1.50; accompanying pupil's books: *Neighbors in Nazareth: When Jesus Was a Boy* (Unit 3), 24 pp., $.25, *Dwellers in Palestine: When Jesus Was a Man* (Unit 4), 24 pp., $.25.

Two-unit Bible-centered weekday religious education course for third and fourth grades. Each contains complete plans, enrichment materials, and activities for sixteen one-hour sessions; music, stories, poems.

E. Juniors

GRADED LESSON SERIES, *Men and Women of Courage. Junior Workbook* Number 8, by Marion M. Brillinger. *The Teacher's Guide,* 64 pp., $.25; *Workbook,* 32 pp., $.16. Toronto 2B, Canada, United Church Publishing House and Baptist Publications Committee of Canada, 1946.

Eighth in a series of twelve workbooks being published quarterly and covering a three-year course for juniors. Contains one unit: "Men and Women of Courage."

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Third year, first quarter, by Ruth Bonander. *Prophets, Kings, and People.* Unit A, "The Prophets Stand Firm." Unit B, "Kings and People Suffer." Unit C, "The Prophets Speak." *Teacher's Guide,* 64 pp., $.15; *Pupil's Study Book,* 84 pp., $.12. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1946.

HUBBARD, IDA BINGER, *Methodist Helpers in India.* Nashville 2, The Methodist Publishing House, 1946. 64 pp., $.25.

A unit of work for juniors for additional sessions with suggestions for ten monthly meetings.

MCPHERSON, IMOGENE M., and TAYLOR, FLORENCE M. *The Story the Bible Tells*—Part II (Units 3 and 4). New York and Nashville, Abingdon-Cokesbury Press, 1946. *Teacher's Textbook,* 240 pp., $1.50; accompanying pupil's books—*Behold, Thy King Cometh!* (Unit 3), 32 pp., $.25, *He Hath Anointed Me: Jesus and the Kingdom of God* (Unit 4), 32 pp., $.25.

Two-unit Bible-centered weekday religious education course for fifth and sixth grades. Each contains complete plans, enrichment material, and activities for sixteen one-hour sessions; music, stories, poems.

II. Religious Education of Youth

A. Intermediates

BETHANY GRADED LESSONS. Second year, *Intermediate Bible Guide* (Pupil's Book); *Intermediate Teacher's Bible Guide,* fall quarter, "The Hebrews in Bible Lands," by Frances Woolery. St. Louis 3, Christian Board of Publication, 1946. Pupil's Book, $.25; Teacher's Book $.45.

This is the first course in the second year of a new series of graded lessons for intermediates.

CHRISTIAN GROWTH SERIES (of Sunday school lessons). Third year, first quarter, by Wilson C. Egbert, *This Testament of Mine.* Unit A, "Bookmaking." Unit B, "Working and Traveling." Unit C, "Worship." Unit D, "Kinds of Writing." Summary. *Teacher's Guide,* 64 pp., $.15; *Pupil's Study Book,* 68 pp., $.12. Philadelphia 7, Columbus 15, and Rock Island, Christian Growth Press, 1946.

BARBER, ESTELLE BLANTON. *Guiding Intermediates in Worship.* New York and Nashville, Abingdon-Cokesbury Press, 1946. 176 pp., $1.75.

Methods and plans for leading intermediates in worship, with 37 complete services of worship, in eight unified series, given as illustrations of the principles of program construction. Indexed.

B. Seniors

BETHANY GRADED LESSONS. Second year, *Senior Bible Guide,* (pupil's book); *Senior Teacher's Bible Guide,* fall quarter, "Prophets Yesterday and Today," by Glenn McRae. St. Louis 3, Christian Board of Publication, 1946. Pupil's Book, $.25; Teacher's Book, $.45.

The first course of the second year in the new series of graded lessons for seniors.

C. Young People and Seniors

Worship Services on India, New York, Friendship Press, 1946, $.75 per dozen.

Reprinted from the book *This Is India* by Arthur Mosher. Includes questionnaires and dramatic sketch. For pupil use.

Worship Services on Race, New York Friendship Press, 1946, 4 pp., $.50 per dozen.

Reprinted from the book *Know—Then Act* by Margaret C. McCulloch.

D. Young People and Adults

NOLDE, O. FREDERICK, *Power for Peace.* Philadelphia, Muhlenberg Press, 1946. 138 pp., $1.00, (in quantities, $.90).

A study book on the relationship of Christians to the United Nations and world peace by one of the leaders on the Federal Council of Churches' Commission on a Just and Durable Peace.

III. Religious Education of Adults

HODGE, J. Z., *Salute to India.* New York, Friendship Press, 1946. 150 pp., $1.25 (cloth); $.60 (paper).

An informed and constructive interpretation of the political struggle in India and a story of missionary service and the growth of the Indian church through recent years.

IV. General

ALEXANDER, WILL W., *Racial Segregation in the American Protestant Church.* New York, Friendship Press, 1946. 15 pp., $.10.

Reprint of an address prepared by Dr. Alexander for the Missionary Education Section of the International Council of Religious Education, February, 1946. Some slight inserts have been made in the original text to refer to later developments in the area of racial segregation.

CLARK, HELEN M., *With Silver Wings.* New York, Friendship Press, 1946. 30 pp., $.25. One of a series in the 1946-1947 Literature Program of the Missionary Education Movement.

A one-act play about India for adults and children.

LOOMIS, AMY GOODHUE and KNAPP, ELISABETH DAY, *Out of Nazareth.* New York, Friendship Press, 1946. 21 pp., $.25.

Three brief plays on intercultural relations, accompanied by worship material, for teen-age groups.

Where Love Is

(Continued from page 16)

common folk like us, workmen and sinners that we are.

STEPANITCH: *(Finishing his tea)* Thank you, Martin. You have given me comfort and food both for soul and body.

MARTIN: You're very welcome. Come again another time. I'm glad to have a guest. *(He takes* STEPANITCH *to door.)*

STEPANITCH: Goodby, Martin. *(He takes his shovel and walks on, more cheerfully. Martin goes back to his work, drinks a little more tea, sits down and looks out. Soon he notices a woman, thinly dressed, and carrying a child, leaning against the building. Martin puts down his work, goes to the door, and calls out:)*

MARTIN: My dear, I say, my dear! *(The woman turns around.)* Why do you stand out there with the baby in the cold? Come inside. You can wrap him up better in a warm place. Come this way. *(She follows him in, without saying a word.)* There, sit down, my dear, near the samovar. It will warm you. The child looks hungry. Can you feed him?

WOMAN: No, I haven't any food for him. I have eaten nothing myself since a bite of bread early this morning.

MARTIN: I haven't much but there's a little bowl of cabbage soup, and a piece of bread. *(He seats her at the left side of the table, and brings her the food.)* Sit down and eat, my dear, and I'll mind the baby. Why, bless me, I've had children of my own. It's been a long time ago, but I know how to manage them.

WOMAN: *(Eating)* I'm a soldier's wife. They sent my husband somewhere, far away, eight months ago, and I have heard nothing of him since. I had a place as cook till my baby was born, but then they would not

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keep me with the child. For three months now I've been struggling, unable to find a place, and I've had to sell all I had for food. Now I have just been to see a tradesman's wife that a woman from our village told me about, and she has promised to take me. I thought it was all settled at last, but she tells me not to come till next week. It is far to her place, and I am fagged out, and baby is quite starved, poor mite. Fortunately our landlady has pity on us, and lets us lodge free, else I don't know what we should do.

MARTIN: Haven't you any warmer clothing?

WOMAN: How could I get warm clothing? I pawned my last shawl for sixpence yesterday.

MARTIN: *(Giving the baby to its mother, who rocks it)* Here, take this. *(He takes down a shawl from the wraps on the wall)* It's a worn-out old thing, but it will do to wrap him up in.

WOMAN: *(almost crying)* The Lord bless you, friend! Surely Christ must have sent me to your window, or the child would have frozen. It was mild when I started, but now it has turned so cold. Surely it must have been Christ who made you look out of your window and take pity on me!

MARTIN: *(Smiling)* That is quite true. It was he who made me do it. It was no mere chance made me look out. I dreamed last night that our blessed Lord would visit me today, and I have been watching for him, so that I would not miss him when he passed by.

WOMAN: *(Wrapping the child in the shawl.)* Perhaps he will come. Who knows? All things are possible. *(She goes to door.)*

MARTIN: *(Taking out a small coin)* Take this money, for his sake, and get your shawl out of pawn.

WOMAN: Thank you, oh, thank you. I will, for the child's sake. Goodbye. *(She goes on down the street, quite cheerfully.)*

*(*MARTIN *goes back to his work. After a while a* LITTLE BOY *passes. He comes from right to left, and sits on the left doorstep. He is in tattered clothes, but he beats his fingers together, and tries to whistle. Soon an* OLD WOMAN *passes him, going from left to right. She has a basket with a few apples in, and a sack of chips over her shoulder. Just in front of the window, while* MARTIN *watches her, she sets down the basket, and tries to shift the sack. The boy sneaks up and steals an apple, but she turns around in time to catch him by the hair. He screams and she scolds and shakes him.* MARTIN *drops his work and runs out to them. They talk furiously.)*

WOMAN: What do you mean by stealing my apples? I'll teach you, my young scamp! I'll turn you over to the police.

BOY: I didn't take it. What are you shaking me for? Let me go

MARTIN: *(Separating them)* Let him go, Granny. Forgive him, for Christ's sake. *(He holds the boy by the hand.)*

WOMAN: I'll pay him out, so that he won't forget it in a year. I'll take the rascal to the police!

MARTIN: Let him go, Granny. He won't do it again. Let him go, for Christ's sake. *(She lets go. The boy tries to run away, but* MARTIN *stops him.)* Ask the Granny's forgiveness, and don't do it again. I saw you take the apple.

BOY: I'm awfully sorry, Granny; really I am.

MARTIN: That's right. And now here's an apple for you. *(Martin takes it out.)* I'll pay you, Granny.

GRANNY: You will spoil them that way, the young rascals. He ought to be whipped so that he should remember it for a week.

MARTIN: Oh, Granny, that's our way, but it's not God's way. If he should be whipped for stealing an apple, what should be done to us for our sins? God forgives us, so we ought to forgive others; and a thoughtless youngster most of all.

(The BOY *stands at the left eating the apple, taking this in with big eyes. Sometimes he almost forgets to eat.)*

GRANNY: It's true enough, but they are getting terrible ways.

MARTIN: Then we old ones must show them better ones.

GRANNY: Of course. It was only his childishness. I should have known. I've had seven, all full of pranks. *(She bends down to hoist the sack. The little* BOY *swallows his apple hurriedly, and runs to her.)*

BOY: I'll carry it for you, Granny. Please let me. I'm going that way.

GRANNY: Thank you, little one. That's a good boy. You don't need to pay for the apple, sir. Goodbye. *(She follows the* BOY *off right. He calls "Goodbye" from a distance.* MARTIN *follows them right to his door, then goes in.)*

(The stage darkens. MARTIN *picks up his work, peers at it, and then puts it down, since he evidently cannot see to work. He looks out of the window, shakes his head. He then goes to the table back of the samovar, gets a book and a candle, and brings them down to the left of the center table. He opens the Bible, adjusts his spectacles, and reads aloud.)*

MARTIN: "I was hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in . . . Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." *(His face glows.)* I hear thy voice, O God! Thus dost thou speak to me; my dream was true! Thou wast here, but I did not know thee! Thou wast in old Stepanitch, and the woman, and the granny and the little boy! I did not know thee but I welcomed thee! Glory to thee, O Lord! *(He bows his face over the book, and reads on.)*

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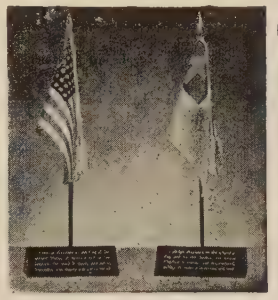

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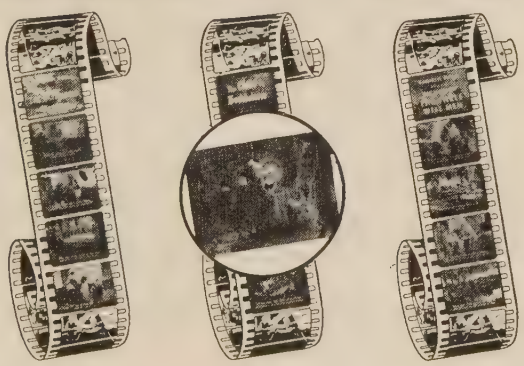

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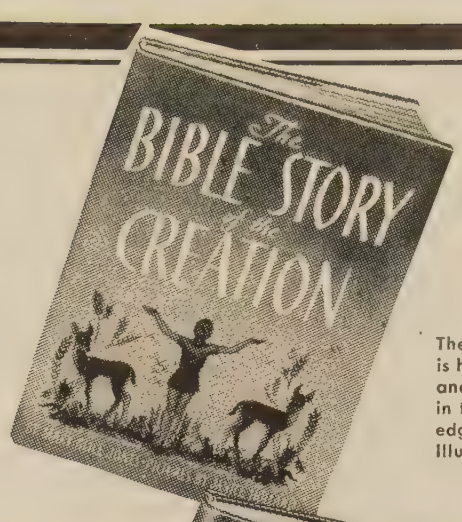

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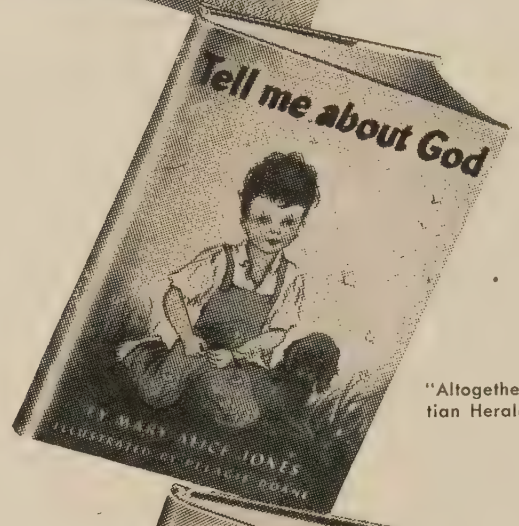

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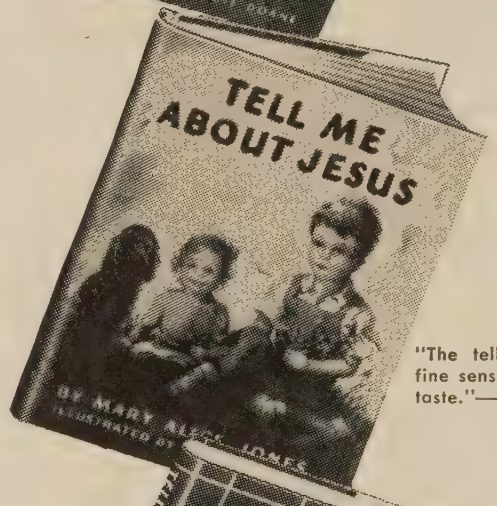

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Christmas, an American Annual of Christmas Literature and Art. Volume Sixteen

Edited by Randolph E. Haugan. Minneapolis 15, Augsburg Publishing House, 1946. 68 p. $2.00 for cloth bound edition and $1.00 for the paper.

Another beautiful edition of the Augsburg annual volume of Christmas literature and art. Like the others, it tells the story of the birth of Jesus and nothing more, but tells it in a variety of beautiful ways. This volume features the Christmas story from the Revised Standard Version of the New Testament and an article on Alois Lang's Christmas scenes carved in wood.

L. W.

As the Shepherds Saw It

By William T. Ellis. Boston, W. A. Wilde Company, 1946. 44 p. $.75.

To begin this, even midway in a busy morning, is to finish it. The author sets you down in front of a house in Bethlehem where shepherds and camel-drivers are hearing tales about the Crucifixion of one Jesus in Jerusalem that day. Among them three shepherds recall that it was in this very house that they found the child Jesus lying in a manger three and thirty years before. And they tell the story of their work with the sheep that night, of a strange light that did not come but just appeared, and of their unforgettable visit. The drama of it all is in the cryptic sentence of Nathan as he tied the two tales together, "I, who saw the beginning, now have seen the end." And the reader lives for a few uplifting minutes in the meaning of both while an Ancient Beauty comes to his heart again.

P. R. H.

Audio-Visual Paths to Learning

By Walter Arno Wittich and John Guy Fowlkes. New York, Harper and Brothers, 1946. 135 p. $2.00.

This book presents a report of a carefully conducted experiment comparing three classroom methods using educational sound films with fourth, fifth, and sixth grade classes at the Marquette Elementary School, Madison, Wisconsin, 1942-43. Three classes of each grade with a total of 264 children were involved in the study. Nine sound films were selected for use with each of the three grades. The use of the films was correlated with units in social studies and natural sciences.

Classes on each grade level were equated with the one variable factor of the teaching method. Three groups were used.

1. First, the group was prepared for the film only through casual unorganized classroom work. After seeing the film the class answered test questions. The time required was about 35 minutes per film.

2. The second method was as follows: A brief story-like description conveying a general impression or mood was read before the film was shown . . . Difficult words and phrases included in the sound track were studied . . . Questions were studied which guided the students toward larger areas of information to be presented in the film . . . The film was then viewed . . . The test was taken immediately after seeing the film. The time required was approximately 45 minutes per film.

3. Third, the five steps used in the second procedure were followed except that, in addition, twenty-four hours later the following three additional steps were taken: A prearranged set of discussion questions was used . . . The film was viewed a second time . . . The test was taken a second time immediately after the second screening. The time required was approximately 90 minutes per film.

The findings are interesting for church leaders. With the third procedure the amount of information gained was practically double that gained from Procedures 1 and 2. Procedures 2 and 3 increased in importance with the difficulty of the film. Children of both high and low IQ were equally motivated and gained equally. Comprehension on the part of younger groups was somewhat correlated with their reading grades. Procedures 2 and 3 resulted in more homogeneity of the group.

Even the public school had to work to overcome the entertainment attitude with which the children began using the motion pictures.

The children liked to learn via motion pictures and found that the special Learning Guides made the process more interesting, easier, and more lasting. They were impressed by the clarity, vividness, and speed with which films present new materials and concepts. Although it may have been due somewhat to the types of films used, it is interesting to note that the children were primarily interested in how other people live, work, and dress, and social customs; and how children of foreign countries work, play, and go to school.

M. L. P.

Toward a United Church

By William Adams Brown. New York, Charles Scribner's Sons, 1946. 264 p. $2.50.

This is an indispensable book for those who wish an intimate, first hand, and dependable account of the modern ecumenical movement. Dr. Brown, from 1914 to his death in 1943, gave unstintedly of his time and talents to the movement. The manuscript has been edited and brought down to date of the spring 1946 by Dr. Samuel M. Cavert. The book gives a clear picture of backgrounds, forces—both secular and religious—affecting the movement, the various world conferences, and personalities in the leadership, as all of these contributed to the formation of the World Council of Churches. There is no other volume which covers the same field so well.

Some fifty pages are devoted to the "centuries of preparation" and the "landmarks in ecumenical history" which finally become "converging lines." The longest section, as is fitting, is concerned with the "creative decades" which began with the great Missionary Conference at Edinburgh in 1910 and culminated in the formation of the World Council of Churches in Utrecht in 1938. The main part of the book ends with a consideration of the "uncharted future"—how the Ecumenical Church met the test of war and where the ecumenical movement may stand in the perspective of history. There are valuable appendices containing pertinent documents and a bibliography. This should be standard equipment for libraries of pastors and leaders in religious education.

P. G. M.

The Message of Stewardship

By Ralph Spaulding Cushman. Revised Edition. New York, Abingdon-Cokesbury Press, 1946. 256 p. $1.00.

Instead of a technical discussion of stewardship as might be imagined, this book interprets the principles of stewardship in a series of seventy-seven daily readings for adult worship and study. The readings for each include a Scripture passage, interpretation, quotations for meditation, and a prayer. The section for each of the eleven weeks contains a brief exposition of the subject for the week as a preface, and a group of study questions at the close. Each chapter heading is illustrated. An index adds to the usefulness of the book.

M.DuB.

Man and Society in the New Testament

By Ernest F. Scott. New York, Charles Scribner's Sons, 1946. 299 p. $2.75.

"Is the gospel of Christ to be interpreted as concerned chiefly with the spiritual regeneration of the individual or with the transformation of society?" Here is a question which has been debated warmly by Christian people in recent years.

Some have championed a position which laid almost exclusive stress upon personal regeneration. Defenders of the importance of the "social gospel" have insisted that society must be transformed in order to provide the best opportunities for regenerated individuals to develop.

Dr. Scott brings his ripe New Testament scholarship to bear on this question. His answer is clear. The gospel Jesus preached was good news for the individual, an assurance that he was of great worth in God's eyes, even though conceivably he might seem to be of no use to other people. The Gospel helps each man to feel that he "stands by himself, as on a mountain top, with nothing between him and the stars."

The Gospel stood in contrast with Judaism and other ancient religions in which the individual was often submerged in the mass. But this essential individualism of Jesus did not mean that the Christian had no social responsibilities. Not at all. To be sure men were not to be religious so as better to bring a new social order to pass. Social relations are to be improved when possible in order that men may be more truly religious.

Social duty is seen as inseparable from religion. Just because men are one family

under God they are to treat one another as brothers. Men cannot be united by external social bonds. They will be united by spiritual forces, by spontaneous good will, or they will not be united at all.

Even in the gospel of John where Christian teaching seems most removed from social responsibility, Christian faith has meaning for human action. From the life of mystical devotion to Christ portrayed in the fourth gospel will come power for a new society.

Serious students of the New Testament have learned that Dr. Scott's books are always significant contributions to their understanding of the teachings and work of Jesus. This book will be an important addition to the New Testament section of our libraries.

C. E. K.

Whereon to Stand. What Catholics Believe and Why

By John Gilland Brunini. New York, Harper and Brothers Publishers, 1946. 302 p. $3.00.

Many Protestants are doing more thinking about the Catholic Church these days than they ever did before. That thinking runs, of course, along a variety of lines. One of these lines should be that of a clear picture of what the Catholic Church is, whence it comes, what it teaches, why its observances

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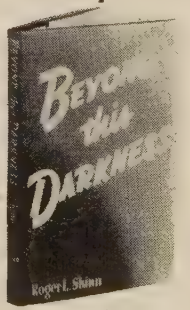

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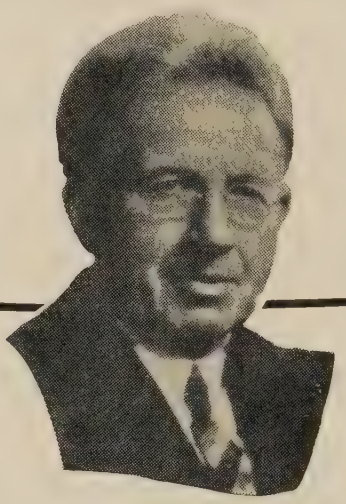

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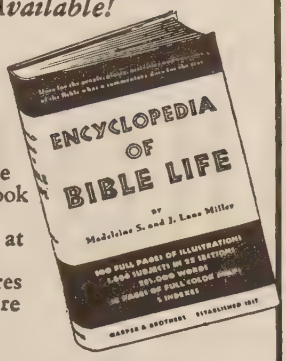

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are what they are, and in short, why can't Catholics eat meat on Friday? (In fact, some can!) This book is written by a layman for those who want to ask questions about the Catholic Church. The facts are presented as facts, without emotion, and with touches of humor. It provides good background material for the manifold informal discussion groups among us these days.

P. R. H.

Pathways Through the Bible

By Mortimer J. Cohen. Philadelphia, The Jewish Publication Society of America, 1946. 548 p. $3.00.

Here is a simplified introduction to the Bible, written primarily for young people, but so well done that it will give anyone a broad acquaintance with the Old Testament. It follows the Jewish Publication Society translation with some modernization of difficult words or phrases. There is a concise introduction to each book giving historical and explanatory material. It admirably hews out pathways for the unskilled traveler in Biblical literature. One misses a few sections but all in all this is a good book to place in the hands of young people and teachers to help them discover the religious truths, the spiritual insights and the literary beauties of "Israel's masterpiece." It will make them want to read "The Holy Scriptures."

J. B. K.

Great Christian Books

By Hugh Martin. Philadelphia, The Westminster Press, 1946. 118 p. $1.50.

Informative and interesting presentations of the author's, and content of seven great Christian books including Augustine's *Confessions,* Bunyan's *Pilgrim's Progress,* and Browning's *The Ring and the Book.*

Journal from My Cell

By Roland DePury. New York, Harper and Brothers, 1946. 140 p. $1.50.

An absorbing account of a French pastor's spiritual struggle during his Nazi imprisonment. It describes poignantly his moment by moment fight against the horrors of imprisonment and the incredible joys of freedom when finally attained. With a Bible and a pencil as his sole possessions but ones of indescribable value, he gained new insights into the meaning of Bible passages and new eloquence in the expression of his theological beliefs. Written with poetic power, it is reminiscent of the New Testament epistles.

L. W.

Additional Books Received

*An Enemy of The People! By James Parkes. New York, Penguin Books, Inc., 1946. 153 p. $.25.

Collectivism Challenges Christianity. By Verne Paul Kaub. Winona Lake, Indiana, Light and Life Press, 1946. 249 p. $2.00.

*Great Teachers. Edited by Houston Peterson. New Brunswick, Rutgers University Press, 1946. 351 p. $3.50.

*Group Process in Administration. By Harleigh B. Trecker. New York 22, The Woman's Press, 1946. 127 p. $2.75.

*The Herdsman. By Dorothy Clarke Wilson. Philadelphia, The Westminster Press, 1946. 373 p. $3.00.

The History of the Jews of Italy. By Cecil Roth. Philadelphia, The Jewish Publication Society of America, 1946. 575 p. $3.00.

Life's High Hurdles. By Sidney W. Powell. New York, Abingdon-Cokesbury Press, 1946. 192 p. $1.50. A book shot through with the records of those who would not be licked by loss or disappointment. Many of the cases are those of returned service men. Notable people and unknown persons are in the list. Good for a discouraged day.

Ministers of Christ. By Walter Lowrie. Louisville, The Cloister Press, 1946. 113 p. $1.00. A forthright discussion of the question of whether the ministry is to be regarded as the creation of the church or the gift of God.

*More Sermon Trails for Boys and Girls. By Carl S. Weist. New York, Harper and Brothers, 1946. 148 p. $1.50.

Power for Peace. By Frederick O. Nolde. Philadelphia, The Muhlenberg Press, 1946. 138 p. $1.00.

*The Public Worship of God. By Henry Sloane Coffin. Philadelphia 7, The Westminster Press, 1946. 208 p. $2.00.

*Recreation and the Total Personality. By S. R. Slavson. New York 17, Association Press, 1946. 205 p. $3.00.

The Re-Discovery of the Old Testament. By H. H. Rowley. Philadelphia, The Westminster Press, 1946. 314 p. $3.00.

*Sex Education. A Guide for Parents, Teachers and Youth Leaders. New York, Emerson Books, Inc., 1946. 311 p. $2.50.

Spinoza. Portrait of a Spiritual Hero. By Rudolf Kayser. New York, Philosophical Library, 1946. 326 p. $3.75.

The Things That Matter Most. By Ralph Tyler Flewelling. New York, The Ronald Press Company, 1946. 530 p. $2.75.

*Windows Open to the World. By Dorothy Gladys Spicer. New York 22, The Woman's Press, 1946. 121 p. $2.50.

* To be reviewed.

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What's Happening

Witherspoon Building Fifty Years Old

PHILADELPHIA, Pa. Impressive services marking the 50th anniversary of the laying of the cornerstone of the Witherspoon Building, Walnut and Juniper Streets, Philadelphia, national headquarters of the Presbyterian Church in the U. S. A., were held on Thursday, October 24th. Dr. William Barrow Pugh, Stated Clerk of the General Assembly, gave a roll call of the illustrious leaders of the church. Other speakers were Dr. William T. Ellis, Dr. Park Hays Miller, Dr. Reid S. Dickson and Dr. Charles A. Anderson.

Negro History Week

WASHINGTON, D. C. The Twentieth annual Negro History Week will be celebrated the week of February 9, 1947. The theme for the year is "Democracy Possible only through Brotherhood." This observance is conducted under the sponsorship of the Association for the Study of Negro Life and History with headquarters at 1538 Ninth St., N. W., Washington, D. C.

Adult Editor for M.E.M.

NEW YORK, N. Y. Dr. Leslie C. Sayre, minister of United Church, Addison, Michigan, has become Secretary and Editor of the Adult Division, Missionary Education Movement. Dr. Sayre, who served in the Belgian Congo from 1937 to 1942 as a missionary of the Methodist Church, is a native of Globe, Arizona, of English parentage. He was educated in England and the United States, and attended Garrett Biblical Institute and Northwestern University.

Reuben Coleman New Secretary at Dayton

DAYTON, Ohio. The Church Federation of Dayton and Montgomery County has called Dr. Reuben W. Coleman as Executive Secretary of the Church Federation to succeed Dr. Kemper G. McComb, who has gone to the Council of Churches of Greater Cincinnati. Dr. Coleman has been the director of the Commission on the Churches' Ministry to Returning Service Men and Women of the Federal Council of Churches for the past year.

A native of St. Charles, Missouri, Dr. Coleman is an ordained minister of the Disciples of Christ. Prior to joining the Federal Council staff he was associate program director of the Army and Navy Department of the Y.M.C.A. He also served as state director of religious education for the Disciples of Christ in California and Nevada. Dr. Coleman will begin his new duties January first.

Correction

Dr. T. L. Rynder, who has served in interdenominational work for 36 years, is Executive Secretary of the Toledo Sunday School Association—not the Toledo Council of Churches, as given in the September issue.

Conference Gives New Impetus to Church Camps

CHICAGO, Ill. A significant conference on church camps and summer conferences was held in Toledo, Ohio October 4-6, preceding the fall Committee meetings of the International Council of Religious Education. Miss Ruth Elizabeth Murphy of the Council staff was the executive in charge, working with a special program committee elected at the February 1946 meeting of the Council. About one hundred persons were present, a carefully selected group of denominational persons in charge of camps and conferences. There were also representatives from the following national agencies, which contributed experienced leaders to help in both the general program and the work groups: American Camping Association, National Recreation Association, Girl Scouts, Boy Scouts, Y.W.C.A. and Y.M.C.A.

The conference was authorized because of the increased amount of public education camping, the various new types of camping which are developing, and the large number of people involved in church camps and summer conferences. The last two decades have witnessed an amazing development in the church camping program as a part of the larger camping movement in America. This development has far out-distanced, in many instances, the development in leadership training and physical facilities. However, there is a general consensus that church camping has been tested and found one of the most effective mediums of religious education. Most church camps have served groups within a geographical area beyond a single community. Today there is a trend toward church camping on a community level, including camping privileges for unchurched boys and girls. This trend opens new doors to interdenominational cooperation.

One of the purposes of the Conference was to get a better understanding of the relationship of church camping to public school education. Mr. Julian Smith, Director of Camping for the Department of State Instruction of Michigan, made an important contribution at this point. He emphasized the unique characteristics of camping which lend themselves to the fulfillment of certain needs in the lives of pupils not met in the usual class room situation. He felt that the public school camping movement is too small at the present time to affect church summer programs and that the church has a great opportunity to develop its part in the field of camping. He invited the churches to help develop good public education camping in order that more boys and girls might be reached.

The program of the Conference provided for eleven work groups, which studied various phases of the problem with the following purposes in mind:

To gain a better understanding of recent developments in camping, such as day camping, trip camping, hostelling, jointly sponsored camps at the local level, week-end camps, etc.

To develop a statement of philosophy of camps and conferences on a denominational and interdenominational basis.

To explore other possibilities for further interdenominational cooperation at all levels in matters of training camp and conference leaders, development of standards, production of materials and the like.

To share various types of denominational and state council materials bearing on camps and conferences.

To make recommendations regarding the allocation of responsibility for this field in the International Council organizational structure, and to consider its relationship to the Church Relations Committee of the American Camping Association.

The findings of the Conference were reported to the Commission on Educational Program, which voted to recommend that a special Committee on Church Camps and Summer Conferences be appointed by the International Council at its next meeting. The proposed functions of this Committee indicate that it will have far-reaching effects on the future camp and conference activities of the churches.

If This Is Blarney—It's Nice!

This letter to the Editor was actually received, and not made up by our Promotion Manager, as some might think:

"I dearly love your magazine—it's one of the very finest I know anything about. We have actually been taking two copies. Mine came to me here at home, and my husband, the pastor of the First Presbyterian Church here, received a copy through the church school at his study at the church. I had always wanted and needed my copy to come right on time here at home because I was busy in the high school department as teacher and helping the youngsters plan worship services and all the rest. Now we have an assistant minister who has taken over the youth program, so my husband and I share the same copy of the Journal. He reads it from cover to cover and makes voluminous notes and then brings it home to me and then it's mine to read and clip for my set of scrapbooks I have been keeping for several years.

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Councils in Action

LINCOLN, Neb. The Nebraska Council of Churches and Christian Education has called the Rev. Carroll H. Lemon as its executive. He began his duties October 15th and was installed with special services on October 29th. Mr. Lemon has been for the past two years pastor of the Fayetteville, Arkansas, Christian Church, and during the six years previous was pastor at Lexington, Nebraska, and Fredonia, Kansas. He has rendered special services in the field of religious education through both his denomination and the International Council of Religious Education, especially in youth conferences.

OMAHA, Neb. The Omaha Council of Churches announces the calling of the Rev. W. Bruce Hadley as its executive director, to begin January first. Mr. Hadley is now executive secretary of the Council of United Churches of St. Joseph County (South Bend), Indiana. He is a member of the Society of Friends and was principal and pastor at Vermilion Academy, a Quaker school in Illinois, from 1927 to 1930. In 1933 he received his Bachelor of Theology degree from the Auburn Theological Seminary. He has also served Friends congregations in Poplar Ridge, New York, and at Richmond, Indiana. He has been at South Bend since 1942. Mr. Hadley is especially well equipped for his new task and the Council expects to be able to give enlarged service to the churches of the community.

PEORIA, Ill. The Peoria Council of Churches in cooperation with the communities of Chillicothe, Delavan, Eureka and Washington, has expanded its program of weekday religious education. The Rev. Lewis John Sailor, pastor of the Methodist Church in Chillicothe, acts as Counsellor of Religious Education for the Council on part time. He is to supervise the work of three weekday school teachers. Mr. Clarence Noe, who holds a master's degree from the University of Illinois and was formerly a teacher of English in the high school at El Paso, Illinois, will give full time to teaching in three high schools in Peoria and in those of Chillicothe and Delavan. Miss Loretta May Folger of Duluth, Minnesota, graduate of Anderson College and Theological Seminary, Anderson, Indiana, and formerly a field worker for the Board of Christian Education of the Church of God, will take over some of the work of teaching in the elementary schools. A third teacher is Mrs. Gary Crone, who is teaching in the grade schools at Eureka and Washington.

PORTLAND, Ore. Dr. Francis T. Cooke, executive secretary of the Oregon Council of Churches, recently announced the appointment of Rev. Gilbert B. Christian as the Field Secretary of the Oregon Council of Churches. Mr. Christian comes to his new position from the work of Director of Christian Education at the First Baptist Church, Portland. Before that, he was Acting Executive Secretary for the Northern California Baptist Convention, during which time he was actively associated with the Northern California and Western Nevada Council of Churches in the development of its field program.

Mr. Christian received his B.D. degree from the Berkeley Baptist Divinity School. Upon graduation, Mr. Christian served with the Northern Baptist Convention of New York as Field Secretary in the Department of Stewardship and Church Efficiency. He has also served pastorates in San Luis Obispo, Exeter, Oakland and San Jose in California.

FORT WAYNE, Ind. The Associated Churches of Fort Wayne have called Frank B. Ruf to the position of executive secretary. Mr. Ruf went from his position as religious secretary of the Y.M.C.A. in Fort Wayne to the general secretaryship of the Y.M.C.A. at Pontiac, Michigan. During his stay at the latter place he was elected mayor for two terms.

Mr. Ruf holds a Ph.B. from Heidelburg University, Tiffin, Ohio, and a B.D. from Central Seminary, Dayton, Ohio. He was at one time assistant superintendent of the Fort Wayne Children's Home of the Evangelical and Reformed Church.

Mr. Ruf will supervise the work of the Associated Churches, including the weekday religious education program directed by Miss Norma Luncholm, sponsorship of the School of Missions, and a number of other activities.

PITTSBURGH, Pa. From September 27-30 the Council of Churches of Christ of Allegheny County held its third annual convention. Friday was designated as Church Women's Day, with Miss Mabel Head, vice-president of the United Council of Church

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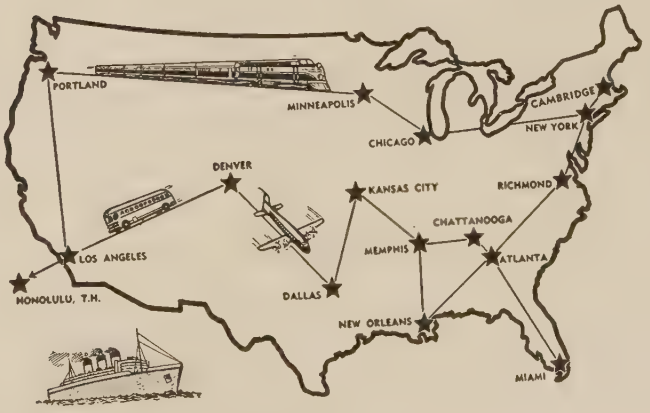

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Women, as speaker. On Friday evening, an annual planning conference with all departments and commissions of the Council was held. On Saturday there were meetings of the Children's Division workers. Sunday afternoon there was a general assembly with an address by DR. CLARENCE TUCKER CRAIG, and in the evening an annual youth service with DR. IVAN M. GOULD, general secretary of the Pennsylvania State Council of Churches and Council of Christian Education, as the speaker. On Monday, the annual meeting of the Council of Churches was held at noon with an afternoon general assembly and group conferences for all departments of the Council. The annual dinner of the church school superintendents was held Monday evening and the convention closed with a service of worship and dedication with DR. ALBERT GEORGE BUTZER of the Westminster Presbyterian Church, Buffalo, as the speaker. REV. O. M. WALTON is executive secretary, DR. F. L. GIBBS is the associate secretary and head of the department of Christian Education for the Council.

TOLEDO, Ohio. The Toledo Council of Churches has recently appointed MRS. M. WILGUS as the new director of weekday work. Mrs. Wilgus will succeed MRS. ORAL H. JONES in this position.

HONOLULU. The Honolulu Council of Churches at its recent annual meeting elected JOSEPH I. BAKKEN, president of the Mid-Pacific Institute, as President for the coming year. A budget of $28,000 for 1946 and 1947 was approved which will permit the employment of two additional full time people in weekday religious education, bringing the total Council teaching staff to eight.

PORTLAND, Ore. DR. FRANCIS T. COOKE, executive secretary of the Oregon Council of Churches, announced the appointment of REV. GILBERT B. CHRISTIAN as field secretary of the Oregon Council of Churches.

SAN FRANCISCO, Calif. The San Francisco Council of Churches at its fall leadership training school this year is offering a course on the "psychological resources for personal needs." It is a course in which psychologists, educators, and religious and community leaders seek to acquaint people with the psychological resources available for improving personal and family living, and for the creation and maintenance of wholesome Christian personality. REV. W. EDGAR GREGORY, director of the Council's ministry to service personnel and veterans, is in charge of the course but he is calling on outstanding leaders in the mental hygiene, social hygiene, psychiatric and counselling field to participate in this course. Such a course could be of invaluable help to all confronted with counselling problems.

NEW HAVEN, Conn. MISS MARION DAVIDSON has been appointed as Director of Religious Education of the New Haven Council of Churches. For the present she will serve on a part time basis but the Religious Education Committee hopes soon to be able to employ her on full time. Miss Davidson has an A.B. from Smith College and an M.A. from Columbia University; she has taught school, has worked with college students at two colleges, and for the past three years has directed the religious education program for the First Congregational Church at Long Meadow, Massachusetts.

The Way People Learn

(Continued from page 5)

whisper: "Carol! Come away from there! Martha isn't coming home today. She's eating her dinner in the war-torn countries."

THUS A UNIT OF STUDY came successfully to its close. Three new members had been added, and all members of the class seemed enthusiastic about their class and their work. *They had all become personally involved* in the study. They had learned how to work together as Christians *by actually working together as a group.* Agnes in particular had learned to work with others democratically and as a Christian. This would have been impossible if the course of study had been guided as a lecture course or without activities. It showed that *real learning takes place in social groups where Christian relationships can be put into practice.*

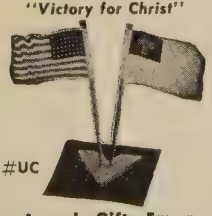
But perhaps most outstanding was the deep concern on the part of the entire group about the practice of Christian principles throughout the world. The boys and girls had become examples of the kind of Christian so needed in today's world—one who is aware of current issues and who does something about them. This concern came about, as much real learning does, *through interaction between the boys and girls and their environment.* And it was guided into action so that the students were able to do something about their feelings and were thus saved from frustration.

Finally, the unit of study was summarized, so that *the group felt satisfied at reaching certain goals,* and so that they *felt the course had been successfully completed.* Yet the final session did not close the door on the unit. Christian concern for others had become contagious—as the remark of the younger brother outside the classroom door indicated—and students walked through an open door into the continued practice of Christian concern and action in everyday relationships.

Annual Meeting Dates

The 1947 meeting of the International Council of Religious Education will be held in Grand Rapids, Michigan, February 9-15.

"Victory for Christ"



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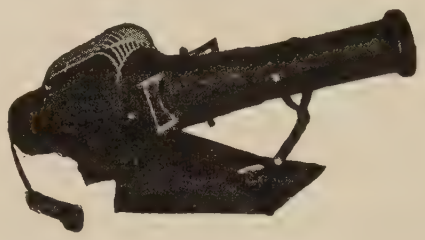

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Film suitable for:
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Mr. Ace (UA) Roman Bohnen, George Raft, Sylvia Sidney. *Drama.* How a woman socialite politician clashes with political racketeer boss in gubernatorial campaign. Both eventually suffer strange conversion to "clean politics," and he helps her win governorship as independent. . . . A *superficial,* Hollywoodish view of the political scene, saying little, concerned mainly with proving that the woman in the case cannot resist the racketeer's charms. **M**

***Anna and the King of Siam** (Fox) Lee J. Cobb, Linda Darnell, Irene Dunne, Rex Harrison, Gale Sondergaard. *Drama* based on biography of spirited Englishwoman who went to Siam in the 1860's as governess to wives and children of eccentric king desirous of change to modern ways yet clinging to feudal prerogatives, remained to become his confidante, lead him to appreciate rights of men, true progress, etc. . . . In all ways a *delightful* film, done with subtle characterizations, skillful direction and excellent taste. **M,Y,C**

The Bachelor's Daughters (UA) Billie Burke, Ann Dvorak, Eugene List, Adolph Menjou, Gail Russell. *Comedy.* To snare rich husbands, four department store clerks lease swank Long Island home, persuade floorwalker, retired saleslady to pose as their parents. The deception works. . . . Some *good comedy* scenes, and sympathetic action, but *deplorable motives,* ambitions shown as crowned with success make film less than admirable. Includes usual episode in praise of champagne as proper adjunct to celebration. Includes also performance by famed G. I. pianist. **M,Y**

Bedlam (RKO) Billy House, Richard Fraser, Boris Karloff, Anna Lee. *Melodrama.* With Hogarth paintings of 18th century London insane asylum interiors suggesting stylized backgrounds, film tells how an actress, committed by former patron (who is also warden of asylum) lest she reveal horrors to reformers, manages to bring about reform of place, revenge on manager. . . . Effective portrayal of sordidness of asylum, but made less than convincing by superficial treatment of the sociological theme, emphasis on the *sensational.* **M**

The Big Sleep (War.) Lauren Bacall, Humphrey Bogart, Martha Vickers. *Melodrama.* Detective, hired by aging millionaire to rid his wild daughters of blackmailers, gets involved in confused maze of crime. . . . Taut melodrama, ugly, hardboiled. Again, even characters apparently meant to be on "right" side are tough, amoral, given to suggestive doubletalk. *Another in unhealthy cycle* of melodramas existing for own sensationalism, sadism. **M**

***Boys' Ranch** (MGM) Ray Collins, James Craig, Darryl Hickman, Skippy Homeier, Jackie Jenkins. *Drama.* Former ballplayer, now a Texas rancher, sets up project for cooperative operation by some 40 delinquent boys. Film centers on struggle made by all concerned to uncover better side of one recalcitrant youth. . . . Simply and honestly told, with refreshing background, story has some incredible facets, but what is important is the truth it sets forth, the *engaging situations* for which it is the frame. **M,Y,C**

Claudia and David (Fox) Dorothy McGuire, Robert Young. *Drama* based on magazine stories by Rose Franken about the unpredictable, still adolescent-minded wife of prosperous architect. Here, married life in their suburban farm home continues its ups and downs, with a serious accident to David finally convincing Claudia that she has been too much concerned with trivial differences, refusal to see events in proper perspective. . . . What happens is about on plane of happenings in daytime radio serials, but treatment of characters, situations makes for a *likeable,* entertaining, if rather over-sentimental film. **M,Y**

Holiday in Mexico (MGM) Xavier Cugat and orchestra, Jose Iturbi, Roddy McDowall, Ilona Massey, Walter Pidgeon, Jane Powell. *Musical,* in technicolor, with, as its story, the growing-up experiences of teen-aged daughter of American ambassador to Mexico as she tries unnecessarily to take on hostess duties for widowed father, realizes fearfully that he is planning to be married, imagines a romance for herself with elderly pianist. . . . A sympathetic, discerning portrayal of difficulties of adolescence, with *delightful musical* numbers, extravagant settings. **M,Y,C**

For Possible Discussion

The following pictures, from among those reviewed on this page, have possibilities for discussion in young people's groups:

Anna and the King of Siam—ethics of power, meaning of democracy, respect for personality, the vocation of the teacher.

The Bachelor's Daughters—ethics of deception as means of gaining ends; does success make such action admirable?

Boys' Ranch—principles of handling boys whom the courts have declared delinquent, treatment by the group of those who will not conform to the standards of the rest.

Claudia and David—the foundations of marriage, understanding of each other, result of erratic thinking, actions, on relationships.

Holiday in Mexico—as a picture of the romantic imaginings of adolescence, of the results of too-early preoccupation with adult romance.

Is Everybody Happy?—a timely setting forth of something definitely wrong with American culture—but what about religion, which the film does not mention, as an answer? Does it have something to offer here?

The Searching Wind—results of compromise in diplomatic relations, of compromise in one's own beliefs?

The Strange Love of Martha Ivers as a picture of incredible evil. What is the evil portrayed? How are all these characters immoral in one way or another? What would have made them decent persons?

Home Sweet Homicide (Fox) Lynn Bari, Peggy Ann Garner, Connie Marshall, Randolph Scott, Dean Stockwell. *Comedy.* How the precocious children of woman mystery novelist try to solve neighborhood murder, provide romance for widowed mother. . . . The children's annoying antics become rather hard to take, and outcome is ever evident, but as a whole film is unpretentious, *fairly entertaining.* **M,Y**

Is Everybody Happy? (The March of Time) *Documentary* presenting dilemma of gadget-ridden everyman, driven by insecurity, rapid living pace, etc., to dubious panaceas such as astrology, quack cures, etc. . . . *Thought-provoking,* but lacking in suggestions of what some real remedies might be. **M,Y**

The Searching Wind (Par.) Dudley Digges, Ann Richards, Sylvia Sidney, Robert Young. *Drama* based on Lillian Helman play on thesis that appeasers bent on preserving status quo did not really want to stop fascism, told through the parallel compromising (in personal life and career) of a well-meaning but futile diplomat during the inter-war period. . . . More a filmed series of dialogues than a movie or even a play, this is static, fails to make clear points because of lack of dramatic intensity. Has the virtue of *provoking thought* on comparison of trends of yesterday and today, and means well, but as a warning against present trends in foreign relations it fails because of fuzzy presentation. As usual, much unnecessary drinking. **M,Y**

Shadows over Chinatown (Mono.) Sidney Toler. *Melodrama.* Detective Charlie Chan risks lives of himself and others as he follows clues found in San Francisco police's missing person files to solve gruesome murder. . . . *Monotonous* fare, confusing in plot and inept in execution. **M**

The Strange Love of Martha Ivers (Par.) Kirk Douglas, Van Heflin, Lizbeth Scott, Barbara Stanwyck. *Melodrama.* A long-ago murder connived in by two adolescents returns to undo them years later, when they have been married, won planned worldly success despite hatred and distrust for each other. . . . No decent, normal character or situation appears as balance in this sordid story of deceit, hatred, ruthlessness and selfishness, even characters portrayed sympathetically being almost as bad as the rest. A *powerful but inconclusive* picture of evil. **M**

The Time of Their Lives (Univ.) Bud Abbott, Lou Costello. *Farce.* Costello as ghost of tinker mistakenly executed as traitor during American Revolution haunts old mansion seeking clues which will prove his innocence, release him from curse which keeps him earthbound. He annoys present occupants of house, including Abbott as psychiatrist who attempts to rationalize queer goings-on. . . . The usual slapstick, labored gags, plus trick photography which is fairly well done. *Funny,* for those who find the pair so. **M,Y,C**

Two Guys from Milwaukee (War.) Jack Carson, Joan Leslie, Dennis Morgan. *Comedy.* A Balkan prince, seeking anonymity, explores common life by falling in for two days with a Brooklyn cabdriver and his friends. . . . A weary theme is given *spontaneity* chiefly through comic abilities of Carson as cabdriver. Extensive use of drinking as comedy device. **M,Y**

Wild Beauty (Univ.) Lois Collier, Buzz Henry, Don Porter. *Drama* about attachment of Indian boy on reservation to wild horse whose life he has saved, complicated by ef-

forts of eastern teacher to keep him in school. . . . Introduction of adult love story clutters up main theme; but it comes out a *pleasant* film, with interesting background—performed, however, with *no distinction* whatever. M,Y,C

Film for Church Use

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Produced by Cathedral Films for the National Council of the Protestant Episcopal Church but containing no denominational references, this new drama is an exceptionally effective reminder of our obligation to the people of the Philippines, innocent victims of the war with Japan. Dr. William Barkley, Jr., newly discharged from the army, receives a heart-warming welcome from his parents and his fiancee. His father, also a doctor, can hardly wait to show him the surprise he has prepared—a completely equipped office adjoining his own and a partnership in his practice.

Young Dr. Barkley reluctantly tells his father that he cannot accept the offer since he has decided to go to the Philippines as a medical missionary. His explanation is pictured with great skill and provides the most touchingly dramatic and forceful scenes in the film.

Following the advance wave of an amphibious attack he has gone ashore to set up a field hospital, the best location for which turns out to be a partially wrecked mission school. Books and pencils are still on the children's desks and on the blackboard are the words of a hymn, the writing broken off in the middle of a word—"Mine Eyes Have Seen the Glory of the Coming of the Lord." Nearby he finds a small child crying beside her mother who had died trying to protect her. As time goes on he sees more of the bitter fruit of war, children and the aged suffering the ravages of starvation and related diseases and the intolerable living conditions left by the war. All this has brought him to feel that, as a Christian, he must go back and help.

The father still cannot accept the idea but the fiancee is sure that she wants to go with him. They are married and come back for a brief visit in the hope of making peace with his father before sailing. Old Dr. Barkley then springs another surprise—he has boxed up all the medical equipment he had bought for the son and is shipping it to him for use in the Philippines.

Recommended for use with all ages from junior high and above in mission study programs, young people's meetings and Sunday evening services. With proper introduction by leader it should be helpful in fund raising for missions and rehabilitation and should also stimulate discussion on the Christian's responsibility to help those in need.

Content and Technical Quality: EXCELLENT.

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Ch 840	The Visitation (Ghirlandaio)	Cm 480	Journey of the Magi (Sassetta)
Ha 274	No Room at the Inn (Elsie Anna Wood)	Ha 17	Adoration of the Wise Men
Cm 91	The Nativity (Luini)	Cc 729	The Flight into Egypt (Janssens)
Ch 295	Holy Night (Maratta)	Cc 543	In Egypt (Giradet)
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Editorials

What Kind of a Church?

CAN YOU HAVE a living program of Christian education in a dying church? Are there devices by which you can vitalize your educational program without putting spiritual vitality into your whole church? Yes? Or no?

There have been, and still are, religious education folk who act as if their answer were, Yes. They appear to admit that the preaching may be poor, the choir poor, the pastoral calling poor. But, they would also say that the class teaching is good, the departmental worship good, the recreation and the youth discussions good. So, they feel that everything is all right educationally.

There are many other people, however, who have come to see that the answer is, No, that religious education is most vital only in a living church. While they would admit that their educational activities could be called good they are *only as good as the best educational method possible can make them in a church that is not as a whole at its best.*

The reason for this answer lies in these facts:

Any local church is by its very existence an educational institution of some kind. Every person in its fellowship feels its total impact along with that of his own group, and often more powerfully. Unless that person comes to feel himself a part of the entire fellowship, the influence of the part will often fall far short of developing a full Christian personality. For good or ill, Christian education cannot rise very much above the level of spiritual life of the church itself.

The church then must be a fellowship that has a redemptive power for all its people. We know now that growth does not take place in isolated or controlled learning experiences but in a total bundle of experiences that make up the shared common life. And this law of growth works at its best in the Christian church and the Christian home when the two work together in a total program of Christian preaching, teaching, and living.

Now, we must admit that church, church school and home have all fallen far short of acting according to this ideal. The church has shared too deeply in the secularization of life today. Too often what we label as Christian education does not go deep enough, is not clear enough, has not enough spiritual power to do anything more than whitewash the better phases of our secular society. It goes far enough to give complacent parents an excuse for not taking their own responsibility seriously. They fail to do so on the belief that the church is doing what it cannot in most cases do; that is, provide a complete process of religious nurture.

We must face the fact that if we are going to set boys and girls going in the habit of Christian growth and hold them to that habit in face of the hurdles modern society sets up in front of them at every step, we must have something—in church and home—far superior to what we now have.

And that can happen only when a revitalized church leads the way. That church must be spiritually sensitive and alert, willing to pay the cost of complete commitment to its mission, eager to serve people to the full. It must recognize that the most effective teaching group is the family. That will mean a program of family life education in which every parent is regarded as a member of the teaching staff of the church, and trained for his teaching task by the church. It will mean that everything done within the church, all groups and activities, are not ends in themselves which succeed merely if the offering and the attendance are ten per cent above last year; they succeed only as they bring to every person the power of this "beloved community."

A half century ago a Sunday school stalwart, George Hamilton Stewart, said that no amount of teaching method could ever outweigh the lack of the right atmosphere or "climate" in the religious growth of childhood and youth. Vigilant as we must be to improve our methods, our skills, and our organization, we must admit that these are but tools. We must know that Christian growth takes place in human experience where life has its impact upon life.

It remains, then, for those who sense this truth to lift their sights from what goes on in any narrowed task to the larger whole, in the local church and in the world church, of which it is a part. For, in the larger whole lie the human sources of its renewal of spiritual power.

HERMAN J. SWEET

Such Unexpected Gifts

Expectant be tonight, as if a child,
For Christmas brings such unexpected gifts:

A radiance that leaps from heart to heart
For joy, not for greed, or sin or self.

Redeeming love for small and growing things—
Within your life, your world, and other men,
For these alone fulfil the will of God.

Commitment of your life to draw a sword
Against all forces that for greed deny
The year-long Christmas values to the child.

The Gift of Gifts—to change and growth beneath
The hand of One who maketh all things new.

For unexpected gifts on Christmas Day,
With children everywhere, expectant be.

P. R. H.

Do Protestants Have a Faith?

A SERIES of articles on the Faith of Protestantism will appear in the INTERNATIONAL JOURNAL in the coming year. They will be written by a distinguished churchman, Dr. Roy L. Smith, Editor of the *Christian Advocate.* He will begin in the January number a series of discussions on the vital faiths that characterized the Protestant churches since their founding.

A Touch of Humor!

CARSON, PIRIE, SCOTT AND COMPANY, a large department store in Chicago, recently celebrated its eightieth anniversary. A set of rules for employees when the store was opened has recently been unearthed. Our readers who are concerned about the amusements and other habits of modern youth will relish these extracts:

"The employee who is in the habit of smoking Spanish cigars, being shaved at the barber's, going to dances, and other places of amusement will surely give his employer reason to be suspicious of his integrity and honesty. Each employee must not pay less than five dollars a year to the church and must attend Sunday school regularly. Men employees are given one evening a week for courting and two if they go to prayer meeting."

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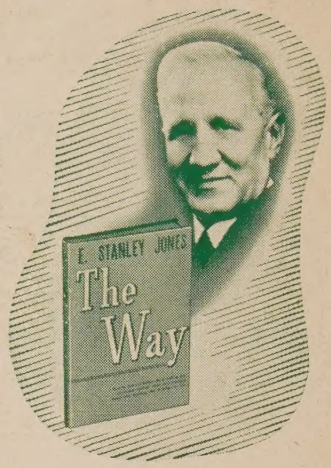

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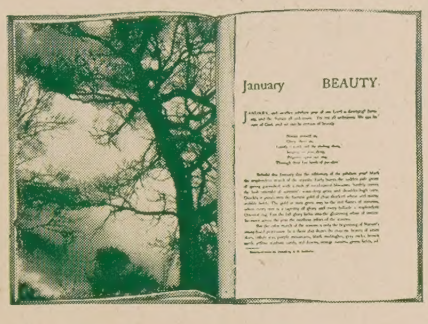

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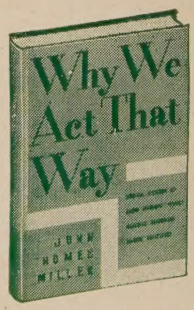

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